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The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34. 7.

RELIGIOUS THOUGHT AND ACTIVITY.

The Oxford University Press has reached the 250th anniversary of the publication of its first Bibles (1675). Their annual sale now aggregates a million copies.

Christian Endeavorers from Utah propose to go to the 30th International C. E. Convention in Portland, Oregon, July 4-10, in one big auto caravan, and they are asking for plenty of camping space there.

"Will you have a drink?" was the first question addressed to me in New York by my publisher. "Cocktail, sherry, port."

"But where do you get it from?" I began, astonished.

"From the rabbi, who has an allowance of ten gallons of sherry a year for spiritual purposes of which he retails nine."—"A Tour through America," by Cecil Roberts.

The 400th anniversary of the birth of **Giovanni Pierluigi da Palestrina** is being celebrated this year, more especially in Roman Catholic musical circles. He is the recognized founder of the polyphonic school of choral music, and is regarded as the greatest composer of masses and chants of the Gregorian type. Certain of his compositions, arranged for hymns and anthems, are to be found in the Protestant hymn-books: for instance, "Alleluia, The strife is over, the battle done."

The Rev. Tien Lai Huang, Chinese secretary of the Board of Foreign Missions of the Methodist Episcopal Church, is authority for the statement that there are **2700 Chinese students in America**, 400 of them being supported by the Boxer Indemnity Fund. About one-third of these students are Christians. Only twenty-two of them are studying theology. Political

science, business, banking, engineering and education are the more popular branches of study for the Chinese students in this country. Practically all of them before coming to America have had about two years of college work in China.

There are 800 Chinese students in France, 400 in Germany, 200 in England, and about 600 in other European countries, according to Mr. Huang. The number of Chinese students in England is likely to increase greatly within the next few years, because the House of Commons has voted to apply Great Britain's share of the Boxer Indemnity to educational purposes.

Coöperating with other religious and educational groups throughout the country in a national observance of the 400th anniversary of the publication of Tyn-dale's translation of the New Testament into English, the American Bible Society has arranged a **Bible Sunday** program on the general theme, "William Tyndale and the First Translation of the New Testament into English."

The date for Bible Sunday this year is December 6. This date is not arbitrary, however, and many churches will observe some other Sunday during the year.

A brochure on the life and work of Tyn-dale, a poster and a leaflet for general distribution will be ready for distribution after the first of June, and may be secured free of charge in such quantities as may be desired by addressing Rev. Arthur C. Ryan, general secretary, American Bible Society, Bible House, Astor Place, New York City.

Still another significant anniversary falls this year, the 1600th anniversary of the **Nicene Creed**. A special form of

service for its observance has been drafted for the Protestant Episcopal church.

This is an English translation of the original form of the Creed as adopted by the Council of Nicea, A. D. 325:

"We believe in one God, the Father almighty, maker of all things, visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, his only begotten, that is, of the substance of the Father; God of God, Light of light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made, both the things in heaven and the things on earth; who for the sake of us men, and for our salvation, came down from heaven, and was incarnate, and was made man; who suffered, and rose again the third day, and ascended into the heavens, and is to come again to judge the quick and the dead. And in the Holy Ghost."

Every prisoner has the chance to say something in his own defense, and at least that same privilege should be allowed the **present day boy and girl** whose sins of omission and commission have spilled gallons of printers' ink over the pages of nearly every newspaper in the country. So reasoned the Hi-Y Club boys in Toledo, Ohio, and they acted upon their reasoning with gratifying results.

After a good deal of criticism of Toledo's younger set, especially of that portion of the younger set which attends the high schools, had been published in the local newspapers, two teams of High-Y Club boys, representing various high schools, spoke in behalf of their own generation before several of the clubs of the city, including the Kiwanis, Rotary, Lions and Masons.

First explaining the history and purpose of the Hi-Y, and telling of constructive things that it and other organizations were accomplishing in the schools, they put up squarely to the men their responsibility in the matter of helping the young folks of today,—helping them by setting an example in law-keeping and by being their friends. One of the speakers pointed out that 98 per cent of the students were doing splendid work in the schools, and that the modern boy and girl should not be judged by the conduct of the other 2 per cent.

The **Chicago Hebrew Mission**, under the wise and energetic superintendency of Rev. C. P. Meeker, reports an unusually full year during 1924, with new ventures of faith and enlargement.

There was extension work in several directions that meant evangelization of Jews in fields where they were otherwise not specially ministered to. Thus, a beginning was made in St. Louis, and the work took such hold that within six months a building to house the work was purchased, remodeled, and dedicated. Again, two of its visitors were sent by invitation to Grand Rapids to visit the homes of all the Jewish families residing there. "They have done us a world of good," wrote one of the city pastors. "They have stimulated our interest in Jewish missions. We notice that we are praying more for the salvation of the Jews. They have shown us how to evangelize the Jew. We certainly must have them back for a follow-up campaign." A Friends of Israel Society was organized during their visit there to maintain the interest. Mr. Meeker also visited New Orleans by invitation, and held meetings. Ere he left a group of persons of different denominations formed themselves into a temporary committee having in view the organization of a Jewish mission.

The number of paid workers of the Chicago Hebrew Mission increased during 1924 from 14 to 21, not including some part-time workers and students.

The **First Congregational Church of Washington, D. C.**, must spend a lot of money in repairs and improvements, or build anew. A larger building is needed.

Under these circumstances the pastor, Dr. Jason Noble Pierce, and his people are agitating for the erection of a national Congregational church, in which the entire Congregational fellowship of the country should be asked to share. The Commission on Missions approves such an appeal. A group of Congregational state superintendents was recently invited to Washington to discuss the matter from their viewpoints.

As between an income-producing structure, with several stories of apartments or offices, or a church of the cathedral type, the latter is favored.

The ground of appeal for financial co-operation by the denomination at large is that this church is financially weak. Its membership consists mostly of the wage-earning and salaried classes, and these are government employees, hence largely young and transient.

The First Congregational Church has special significance just now as it is the church where President Coolidge is a member, and which he and Mrs. Coolidge attend regularly.

There is to be opened in New Haven in September a **Roman Catholic College for women** that is intended to rank in scholarship, and eventually in numbers of students, with Vassar, Wellesley and Goucher. New Haven was selected as the site because of the need in New England for a Roman Catholic College for women, and because a number of Roman Catholics who are members of the Yale University faculty will be able to serve in the new College.

The name is Albertus Magnus College. Those in charge will be the Sisters of St. Mary's of the Springs, whose mother-house is at Columbus, O. Albert, Count of Bollstadt, after whom the college is named, was one of the greatest philosophers and teachers the Roman Catholic church has produced, the instructor of St. Thomas Aquinas, and preacher of the Crusade.

An estate at New Haven has been purchased at a cost of \$250,000, formerly the property of the president of the American Polo Association. The mansion on the property will accommodate all who are expected next fall, when the college opens, but additional buildings are to be erected. The educational grade of the college is to be high.

A commission, appointed by the General Assembly of the Presbyterian church to study the **opportunity and duty of the church in Washington, D. C.**, has been making a survey of the religious life of the city and formulating plans for church advance.

These plans involve four main features. They contemplate the enlargement, the improvement, the consolidation and the relocating of certain churches. This will be largely a matter for the individual churches

Speak Softly!

M. F. Blair.

Speak kindly of thy neighbors near!
Perchance there dwells with them
The Spirit of the living God:
Wouldst thou this One condemn?

Speak gently to thy passing friend!
Perhaps there walks with him
The Christ who trod through Galilee:
Speak'st thou harsh words to him?

Speak softly to thy cherished own,
For it may truly be
They seek, with eagerness, to find
The risen Christ in thee!

to determine and carry forward, with such coöperation from the church at large as they may seek.

Another feature of these plans is the projecting of what some call a cathedral church and others call a monumental church.

"In this city, so justly famous for its many monuments of various kinds, it is thought most fitting that the Presbyterian church, which has had so large a share in the development of the religious life of the capital, the church of Lincoln, Harrison, Cleveland and Wilson, should have a sanctuary that will fittingly represent it."

A third feature of the plans is a Presbyterian building, intended adequately to represent and eventually to house all of the main offices of the church and its several boards. "This building should become a general meeting place for ecclesiastical bodies and a social center for residents and visitors in the city. There should be established in it an extensive and worthwhile permanent exhibit of all the missionary, educational and other work of the church."

The spade of the archeologist is continually supporting the historicity of the Bible. Time and again important events recorded on its pages, long denied, have been startlingly verified when some discovered inscription spoke out of an ancient stone wall or tomb.

Even the sojourn of the Israelites in Egypt has been doubted by some scholars. There is not enough Egyptian coloring in the pages of the Pentateuch, they said, to support the story of a bondage of centuries in Egypt. However, there is some such color discernible there, even to

the unscholarly eye. But now the decisive witness has appeared. This point never again will be thrown into the shadow of doubt.

Fifty miles north of Jerusalem, and eighteen east of Nazareth, there stands a hill with the modern name of Beisan, the Bethshean of the Old Testament. Only about 300 feet high, it stands quite deserted and bare, but it has long been thought to contain archeological treasures of priceless worth. An expedition from the University of Pennsylvania, now cutting down through this hill, has already disinterred some remarkable remains. These include at least one epochal discovery. On a stele or slab of basalt is an Egyptian inscription of the time of Ramses II, "which contained among its flowers of self-praise one vital, long-sought line." And here is what this precious line says:

"I have collected the Semites, that they might build for me my city of Ramses."

This Ramses has long been regarded by many Egyptologists as the Pharaoh who oppressed the Israelites, and his son, Meneptah, has been called the Pharaoh of the Exodus. But the matter had no decisive historical proof: it remained in doubt. "Here at last," says Irwin L. Gordon of the Pennsylvania expedition, "is definite verification of the Israelitic bondage."—"Continent."

Religious and Educational Trust Funds.

Church funds was the subject of a recent remarkable conference in Atlantic City of those charged by the churches, interdenominational bodies and educational institutions with the handling, investment, safe-keeping, and increasing of their funds. With them, presenting facts and giving advice, were representatives of banks, trust companies, investment agencies, insurance companies and attorneys. It was known as the Conference on Financial and Fiduciary matters.

For three days the men and women exchanged experiences, discussed mutual problems, and learned from each other. It was the first time that such a gathering had ever been held. The many problems concerning financial and fiduciary matters presented showed the need of such a meeting.

Called by the committee on Financial and Fiduciary Matters of the Federal Council of Churches, of which Dr. Alfred Williams Anthony is the chairman, the meeting was attended by 180 delegates.

The scope of the gathering is shown by some of the subjects discussed:

What is the Best Policy to Pursue with regard to Undesignated Legacies?

The Issuing of Annuities;

The Acceptance and Management of Trusts;

The Building Up of Endowments;

Investments, Permanent or Endowment Funds of Christian Organizations;

Ethics Involved in Investments Administered by Religious Organizations;

Legislation Affecting the Receipt and Administration of Funds for Benevolent Objects;

Canons of Wise Public Giving;

Coöperating with the Bar and with Banks;

The Making of Better Wills;

Gifts through Insurance;

Publicity and Literature.

So valuable was the material presented in the addresses that the conference made arrangements for it to be printed in a volume to be issued through the Committee on Financial and Fiduciary Matters.

Best Hymns for Children.

An English exchange offered a prize for the best selection of ten hymns for children. Following is the list, with a note explaining the selection.

(1) All Things Bright and Beautiful. (C. F. Alexander.)

(2) O Little Town of Bethlehem. (Phillips Brooks.)

(3) I Think when I Read. (Jemima Luke.)

(4) There is a Green Hill. (C. F. Alexander.)

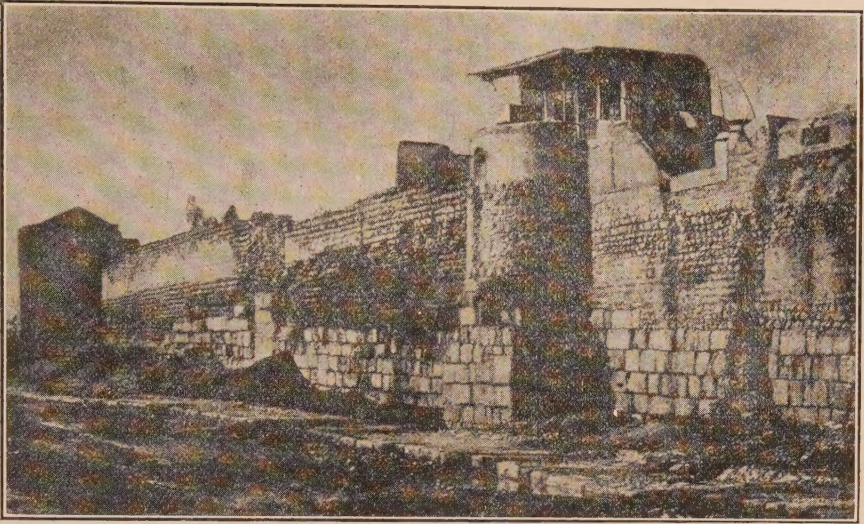
(5) Looking Upward Every Day. (M. Butler.)

(6) Fight the Good Fight. (J. S. B. Monsell.)

(7) We are but Little Children Weak. (C. F. Alexander.)

(8) Now the Day is Over. (S. Baring-Gould.)

(9) When He Cometh. (W. O. Cushing.)



The wall of Damascus where tradition says Paul was let down. (By courtesy of "Jewish Missionary Magazine.")

(10) Gentle Jesus, Meek and Mild. (C. Wesley.)

I have tried, in making my list, to cover as much ground in subject and occasion as the limits allow.

As an expression of the praise of God as creator I include "All Things Bright and Beautiful."

Though, as a Christmas hymn it is not easy to supersede "Once in Royal David's City," yet in view of its length and eminently ungrateful tune, I should substitute "O Little Town of Bethlehem."

Among hymns dealing with the life of Christ "I Think When I Read" and "There is a Green Hill" must surely appear in the briefest anthology.

For a fresh and admirable summary of a child's Christian aspirations I suggest "Looking Upward Every Day," which, except for the awkward "eye-rhyme" in verse 4, seems to me one of the happiest of children's hymns.

The fact that "Man is a soger and life is a faught" is the theme of many first-rate hymns, difficult to select from: of these I include "Fight the Good Fight."

"We are but Little Children Weak," as an expression of service for Christ, is most suitable to children of average age.

"Now the Day is Over" seems easily the best of evening hymns.

Of hymns on the heavenly home "When He Cometh," though simple in imagery and expression, makes a strong appeal to children.

For the last place I suggest Wesley's "Gentle Jesus, Meek and Mild." No child has outgrown this hymn. How can he, when it echoes Christ's own words, "Except ye become as little children"?

FATE OF THE PRAYER MEETING.

The following bit of satire appeared in a recent number of the "Holland (Mich.) Sentinel," being quoted from a church bulletin.

PART I.

The funeral service of the late Mrs. Prayer Meeting will be held in the Social Rooms of this church on next Wednesday at 7.30. Our dear old friend is dead.

Some would embalm her and keep her to look upon occasionally with regret. But corpses should not so remain. Therefore we bury her.

Some of us may look upon her face for the last time, many of us for the first time. The deceased has been feeble for quite a while, but recently her decline has been rapid. Her death therefore was not unexpected by those near. The pulse could scarcely be detected when seen by a few

some days ago. The cause of death is said to be heart failure, due to lowered vitality and neglect.

The Official Board members are asked to act as pallbearers if they can spare the hour's time. Her few remaining friends will be present as mourners, and members of the congregation will attend out of sympathy. It is requested that flowers be omitted, as the pastor considers it hardly fitting after such lengthened inattention to bestow these tender expressions of regard. A choir will sing appropriate numbers, and by special request Bradbury's "Sweet Hour of Prayer." Several friends may speak briefly of her virtues if they are not too glad she is gone.

PART II.

When a funeral is not a funeral it is a happy occasion.

A few days ago it was announced that Mrs. Prayer Meeting would be buried at the First M. E. Church Wednesday evening. Interested friends had gathered for the occasion. A choir sang such hymns as "Spend One Hour with Jesus," "'Tis the Blessed Hour of Prayer," and "Sweet Hour of Prayer," as memory songs of other days. The pastor offered a prayer, read an appropriate Scripture lesson, and spoke of the virtues of the long-time friend.

When the funeral was about ended and it looked as though all would be over, some of the friends present began to speak of how much the departed had meant to them, how some had not realized that she was passing away, how they simply could not give her up, and some with tears in their eyes wished she might live again.

As is frequently the case with funerals, more were at the funeral than had seen the deceased at a given time for many a day. More concern was shown in her behalf than she had been accustomed to enjoy in life. Quite a number had called up the pastor or spoken to him Sunday expressing their sorrow at her departure, and saying if she could only live again they would do their part to see she was not neglected.

Mrs. Prayer Meeting is a good old soul, and very easily affected by longing hearts or by indifferent ones. And this was too much for her, and amid the smiles and

songs and prayers of her friends she arose from her grave and lives once more.

It is expected that many glad hearts will greet again this risen friend next Wednesday evening.

OTHER LANDS.

Miss Lucille E. Day, of the American Board, says that one of the five radios in **Constantinople** has heard Philadelphia. "Will San Francisco come in next? We listened to a brass band in Rome the other night at Robert College, and switched over to London to listen to Sir Oliver Lodge. On New Year's Eve the bells in Westminster Abbey could be heard ringing out the old year and ringing in the new."

A recent survey of **Congregationalism in England**, covering the years 1903 to 1923, indicates a drop from 1813 to 1559 in the number of trained ministers. Fewer men are now entering the ministry by regular training: 33 per cent less are in training now than in 1903.

The number of vacant churches has risen from 231 to 374. The total number of churches, branch churches and mission stations has fallen from 3567 to 3511, largely owing to amalgamation and closing of derelict churches.

In regard to membership, the number increased from 1903 to 1908, but since then there has been a steady decline. The figures were not published in the papers.

In an address before the Twentieth Century Club of Boston, Dr. John Dewey of Columbia University gave his impressions of **Turkey**, where he had been in consultation with the Angora authorities over the development of their system of schools.

As reported in the "Missionary Herald," the greatest change Dr. Dewey noticed was in the status of women. In Constantinople not more than 1 per cent of the women wore the veil when appearing in public as against 10 per cent in 1921 and 90 per cent in 1919. The age-long Oriental tradition of the seclusion of women is a thing of the past. Today there are almost as many schools for girls as for boys, and fully half the teachers are women. Fifteen

years ago there was not a school for women among the Turks. It has been decided to make the national university coeducational. Women are being appointed to government positions.

Dr. Dewey was also impressed by the part played by the intellectual classes in bringing about the reforms, and by the impartiality and courage of the government in suppressing some 300 Moslem schools at the time of complete separation of church and state.

He is of the opinion that we have seen the worst of the government opposition to American schools; that from the first the severely restrictive measures were aimed not so much at American institutions as at the French. Continuing to work loyally under the new regulations, our schools should enjoy increasing patronage and exert a needed influence.

He sees small prospect of Moslems turning to Christianity.

Romanism with all its superstition has lain upon **Portugal** during the past centuries, and over this there has crept the cold deadening reaction of agnosticism. There is no fear of God before the eyes of the people. The moral standard of life is so low that lying is not looked upon as wrong, and is carried on unashamedly. Yet there are many things in the character of the people which appeal to us. Their love and care for the children is a striking feature, especially in the men.

A Portuguese gentleman said to a missionary who was going to Africa: "Are not the Portuguese as valuable to God as the natives of Africa? Yet the Portuguese are densely ignorant of the story you are taking there."

On the other hand, the few workers are strenuous in their labors, and the colporters are most diligent in taking the Scriptures to different parts of the country.

We thank God that progress is real, for the following figures of the circulation of the Scriptures by the British and Foreign Bible Society show a decided increase. In 1922 they were 66,000; in 1923, 87,000; and in 1924, 114,000. This is the largest increased percentage of the year in Europe. The average sale of the colporters also was the best in Europe. We have already

printed and despatched literature to Angola, and in the latter half of 1924 we were able to supply literature for the Congo. We have now in hand an edition of the Psalms in Congo-Portuguese.

The situation in Portugal is as follows: When the republic was proclaimed in 1910, the power of the Romish church was to a large extent broken, and the way was open, as never before, for the Word of God to be placed in the hands of the people, together with the opportunity of spreading the gospel. The few servants of Christ in the country have done all they can in this direction, but the conditions are gradually resuming their old state, and opportunities now present may soon pass away. We want our friends therefore to support us with their prayerful interest, so that every possible effort may be made that the light of the gospel, both written and oral, may shine throughout the whole land while yet the open door remains to us.—J. H. Ingleby.

Palestine.

When Earl Balfour landed at Jaffa, he had a most cordial reception. Riding a few miles to the Zionist settlements of Tel-a-Viv and Balfouria, he had the agreeable surprise of seeing a gaily caparisoned Arab cavalcade taking the lead in his honor.

At Tel-a-Viv the municipality asked him to accept the freedom of the town and named a street after him. What is this new town? Not many years ago it was a sandy beach. Some Jaffa Jews bought the land and planted 400 people. Today the population is 25,000, all Jews, engaged in many trades, including silk-weaving, leather-tanning, boot-making and furniture-making. All the factories have the best modern machinery, and, as the entire power is electric, a recent visitor describes Tel-a-Viv as "a city without a chimney."

The little old port of Haifa is another instance of remarkable development. Sir Alfred Mond has been looking it over after an absence of four years, and he tells of progress with the building of a great new harbor capable of taking the British Mediterranean fleet, and the establishment of heavy industries, flour, soap and match factories, and a huge cement works costing about \$1,500,000. Writing to the "West-

minster Gazette," he describes a large tract of land at Haifa and Tiberias which four years ago was fever-smitten and derelict. It has been drained, malaria has been practically exterminated, some twelve or fifteen settlements are flourishing, the crops are good, and further irrigation is planned, so that there may be three or four crops from the land in the same year. He finishes the picture with a word about garden cities springing up around Jerusalem with oranges and grapefruit unsurpassable.

Official returns show that 11,851 Jews, —4573 men, 3836 women and 3442 children, —entered Palestine as immigrants during the 12 months ended December last. During the same period the Jewish emigrants numbered 2037, so that the net increase of the population through immigration during the year was 9814. The corresponding increase in 1923 was 3788.

CURRENT THOUGHT.

Prophecies of evil were given to falsify themselves. Hell is revealed in order that none may enter. Prophecy is not a diagnosis of certain death, but an antitoxin to cure the dying. Nineveh's doom in forty days died in her instant repentance. As Jerome said long ago, "The prophet predicts, not always in order that it should come to pass, but that it might not." The blackness of the moral midnight is to sting us into activity, so that even if we should go under we shall have hurled our whole life against the oncoming flood.—Pastor D. M. Panton.

These three events, the bringing the Jews of the world, especially the wealthy Reform Jews of America, behind the restoration movement, the founding of a line of steamships which shall be able to carry Jews from this and other lands back to Palestine (see Isaiah 60.9), and the establishment of a great school of learning in Jerusalem, a center of scholarship for world Jewry, mark as never before **the modern return of the Jews** and lift the movement into a truly practical enterprise.

Israel is on the march! The shadow of the Antichrist looms in the background. Jehovah-Jesus is rising from the throne to

judge his enemies and to take the dominion of the earth.—Rev. Thomas M. Chalmers.

There need be **no lack of subjects** for the man who will really preach the Word. How eagerly and intently do the 300 glittering eyes at the Sunday meetings at Onepusu follow the speaker who brings forth things new and old, and through the Spirit illuminates another of the myriad aspects of the love and Word of God! How responsive they are to true spiritual food, and how hungry! For in these ancient records, written centuries ago, by many pens, for men of vastly different life and outlook, are enshrined eternal principles which can feed and satisfy all hearts of all centuries. And so the vision of Isaiah, the son of Amoz, or the prison letters of Paul, the captive of Cæsar and of Christ, can move the hearts of our islanders to the liveliest joy and devotion to the One whom, not having seen, they have learned to love and serve.

Ah, gracious Lord, keep us all humble and teachable, and obedient to the heavenly vision! Keep us all childlike enough ever to receive with meekness and rightly to value the engrafted Word! And oh, make us all true and worthy breakers of the heavenly bread to the gathering multitudes!—Dr. Northcote Deck, South Sea Evangelical Mission.

Wherever you come upon **the footprint of joy**, there you know you are not far from the true church of Christ.

But what is the trouble today? This is an age which sings hymns, but we do not write them. The church which is producing hymns of joy is the conquering and Spirit-filled church. Hosannas languish on our tongue. What great hymn has been produced in the last 25 years? And in the grand hymns of the church, what are the themes that are dealt with and which awaken the melody? They are the great doctrines of Christianity,—God, the person of Christ, the mystery of the incarnation, the glory of the atonement, the power of the resurrection, and the majesty of the second advent. These are the subjects, the ideas, which made the church roll her psalms to the wintry skies.

If joy is fading out of our Christian assemblies, if we write no hymns today, it is

because there is a sad declension from the revealed truths of the Christian faith and a centering of thought upon what man has done, or can do, instead of what Christ has done for sinners.

When you can find a group of infidels or agnostics whose singing will make you stop on the street to listen to their music when you pass the place of their assembly, then, but not until then, will it be time to think of substituting their negations for the grand affirmations of Christian faith.—Dr. Clarence E. Macartney.

Father Bourgeois recently said at a conference at Louvain University, speaking of the splendid work performed by many Protestant missionaries in China:

"In the first place, the Protestants of England and America are scarcely any longer heretics in the strict sense of the word, i.e., souls in formal revolt against the authority of the church. They belong to the church of their country, and they believe honestly (but alas! wrongly) that their church is Christ's church. Of course, such a church receives but little of the abundant stream of graces received in the Roman Catholic Church, and the effect is seen in the less fruitful return obtained from Protestant effort. But granted that the church is a branch cut off, the fact remains that very many splendid souls in England and America are Protestant simply because the possibility of being anything else has never entered their minds. Frequently their baptism is perfectly valid, and consequently they have the right to the fruits of baptism. Does anyone believe that our Lord refuses them his grace or a share in his apostolic spirit? If then these souls sacrifice themselves for him, to whom does the glory of their sacrifice belong? To heresy and the spirit of revolt? By no means. It is not the spirit of revolt, unknown to these honest souls, which sends them forth to preach the gospel in distant lands. It is the love of Jesus: and the love of Jesus is not specifically Protestant,—it is Christian."—"Commonweal."

To build a new China we need builders. We need builders of all kinds, men and women of education, of ability, of genius. But we need something more. The finest education, the highest order of

For the True Use of the Holy Scriptures.

O gracious God and most mercifull Father, which hast vouchsaued vs the riche and precious Jewel of thy holy word, assist vs with thy Spirit, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renewe vs according to thine owne Image, to builde vs vp and edifie vs into the perfect building of thy Christ, sanctifying and encreasing in vs all heavenly vertues. Graunt this, O heauenly Father, for Jesus Christe's sake. Amen. (Prefixed to the first large folio edition of the Geneva English Bible, 1578.)

ability, the most wonderful genius, when not harnessed to a consecrated will and pure motive, produce the great tragic failures of history. Our sage Mencius said a really great man is one who, in the fulfillment of duty, will be "above the power of riches and honors to tempt, of poverty and mean conditions to make swerve from principle, and of threats and force to make bend." Where are such men coming from? I say from the Christian church more than from any other source. I use the Christian church here in its broadest sense to include the local churches, Christian schools and colleges, medical and benevolent institutions, the Young Men's and Young Women's Christian Associations, the Student Christian Movements, etc. These and other Christian organizations are the forges which are working day and night to give us the men and women of the kind we need most. The church in China has given us a stream of such men and women, who have gone out to lead in the great crusades against social evils, to pioneer in the field of constructive endeavor, and, as unsung heroes, to lay the only sure foundation for the New China, the foundation in Christ Jesus.—T. Z. Koo.

When you are dealing with God you never know what may happen next.—Coillard.

The greatest reward God ever bestows upon a man in this world is greater opportunity for service.

THE MISSION FIELD: AT HOME AND ABROAD.

A committee has been appointed by the **Presbyterian Punjab Mission** to draft a program for the next ten years, which will complete their centenary, and which they feel will be the most momentous in the history of missions in India.

Their 90th Annual Report is a book of 120 pages, packed full of incidents and information, glad and sad, with numerous illustrations from photos.

This mission was the first foreign work undertaken by the Presbyterian church, North. Rev. and Mrs. J. C. Lowrie and Rev. and Mrs. William Reed were sent out in 1833. Mrs. Lowrie died a few weeks after arrival, and before the others started up country Mr. Reed was taken sick, and was ordered home, dying at sea. Mr. Lowrie stuck to the program, and planted beginnings at Ludhiana.

Yang Sen, the governor general of Szechuen province, West China, attended with his provincial band the recent Third West China All-Church General Conference. In his address of welcome he spoke of the fine character of Christian people, and said:

"The things that you oppose, I too oppose. I neither drink, smoke nor gamble. The things that you seek to do, I also am doing, laboring for the good of my people and their well-being. I am not a church member, but I think I am a Christian outside of the Christian church. Let us therefore help one another!"

Fully a thousand people from every part of the governor's province heard that remark, and it is being carried home to every village and town.

We have just compiled our results from the **treatment at the leper hospital**, and find that of the 462 cases reporting on treatment with chaulmoogra oil 419 (90%) report improvement. This is encouraging, especially as 337 (72%) of these are able to work or take an active part in the life about the colony. I am convinced that the majority of the lepers can have the disease arrested and they be put to work and produce a good portion of their keep the balance of their lives. We have 45 children in the colony, most of whom are in school

and taught by the lepers. There were baptized during the year 47, and the total baptized now in the church is 206. There are 190 that we call catechumens, who are preparing for baptism next year. The lepers have a pastor now, also three elders and ten deacons. It is a great joy to go out and see how well they run and care for their home. They do a lot of gardening, and seem to enjoy this.—Dr. R. M. Wilson, Kwangju, Korea.

There was the **Afghan convert**, Nasrullah Khan,—merchant, missionary, martyr. He was betrayed into returning with his nephew to Afghanistan. When he was close to the frontier he was given the choice to repeat the Kalima (i.e., the Moslem creed), or die. He refused to deny his faith in Christ, and was struck down by his own nephew with a sword. That nephew had had the finger of scorn pointed at him in Kandahar because his uncle had become a Christian, and so he determined to wipe out the disgrace, and either make his uncle a Moslem again or kill him. That was just sixteen years ago.

There are two considerations here: (1) The cost to the convert, who suffered martyrdom rather than recant; (2) What it means to a man's Moslem relatives when he makes the break with Islam. That, too, is part of the cost he has to reckon.—Bishop Linton.

The Presbyterian Board of National Missions reports that three-fifths to four-fifths of all the Pima Indians today are Presbyterians. Rev. Dirk Lay, Presbyterian mission pastor at Sacaton, Arizona, in the heart of the Pima country, often has more than 1000 Indians at a single service.

Gertrude Eakin, Presbyterian Religious Work Director at Chemawa, a non-reservation boarding-school for Indians at Salem, Oregon, reports that she has 580 pupils at Sunday morning service.

E. A. Schwab, for years a layman working among the Western Shoshone Indians at Owyhee, Nevada, has been ordained a Presbyterian minister. When he went to the reservation in 1915, only 17 or 18 Indians were interested in the work of the church. Now he has nearly 500 at one service.

Twenty-two years ago there were 69 organized **Presbyterian churches among the Indians**, and 60 workers. Now there are 193 churches, and 123 workers.

In South India, where the work of missionaries is greatly complicated by the multitude and diversity of the languages spoken by the Hindu tribes, the Methodist missionaries under the direction of Bishop Francis W. Warne have called **the phonograph** to their assistance. A number of records have been made with gospel songs and gospel stories in the Uргу and the Telugu tongues. First, some band music is played to attract a crowd to the evening outdoor meeting, and then the hymns and stories are played on the phonograph. With this device even a new missionary who is just beginning to study the language can effectively give his message to many crowds. Several district missionaries from India are also acquiring lantern slides to gather and keep their crowds for evening services.

The fact that the church membership in South India increased by several thousand last year, indicates that there must be some merit in the new plan. The Methodist Episcopal churches and chapels enrol 76,000 professed Christians in this area.

On the anniversary of 35 years of pioneer missionary work in North Africa, **Miss I. L. Trotter** wrote:

"Thirty-five years out here close today—half a life time,—with thanksgiving to 'the God of patience' who has borne with their negligences and ignorances, and has found a way for his grace and power athwart them all. . . . The threefold prayer of early days comes back to memory. First, that the doors might be opened. That is answered already above all we could ask or think. Then, that hearts might be opened. That is coming. The attitude has swept round from apathy to hostility, and from hostility to a large measure of welcome. Next and last, that the heavens may be opened. When that is granted, the harvest will come. I read a passage the other day that spoke of 'the intense value of a collective, corporate blessing as a vehicle for the working of the Holy Ghost.' That is where our need lies now. Who will bring down its supply from the same hand that

has granted the open doors and the open hearts?"

During the past eight years the number of organized evangelical churches in **South America** has grown from 856 to 1283, while the membership in these churches has increased from 93,000 to 122,000. The number of Sunday school pupils and teachers has increased during the eight years from 50,000 to 108,000. Five hundred and twenty-nine educators, pastors and medical men from North America have entered the service of Protestant churches on the continent. The number of South American Christian workers engaged as pastors, teachers and nurses, has grown from 1342 to 2004. The number of resident preaching and teaching stations has grown from 267 to 365; while the number of out-stations, where worship and preaching are conducted away from the center, has grown from 895 to 1191.

Among the groups of immigrants in South America that are comparatively unreached by evangelical Christianity, or altogether neglected, the following are mentioned as presenting to evangelical churches an opportunity which should be investigated: the 100,000 non-Catholic and Moslem Syrians in various settlements in Argentina; the 45,000 Syrians and 25,000 Moslem Turks located in small communities in the cities of Brazil. No work seems to have been undertaken among the Turks, who have set up several simple mosques; and only one small Syrian Protestant congregation with a native pastor, located in Sao Paulo, is reported. The Japanese numbering some 35,000, engaged chiefly in rice culture in the state of Sao Paulo, among whom the only work carried on is by one Japanese Protestant pastor; the Czecho-Slovaks, more than 5000 of whom, chiefly of Protestant sympathies, reached Argentina in 1923; small colonies of Letts, Esthonians, Armenians and Russians, that have recently been settling in Argentina and Brazil. The Italians in Buenos Aires number 500,000, and present a field in which, in the judgment of some, evangelical activities should be better coördinated and greatly increased.

We are accustomed to think of the presence of 11,000,000 **Negroes in the**

United States as a "problem," and speak of it accordingly. I wish we might rather think of it as a responsibility, an opportunity and a challenge, a searching test of our democracy and our religion. If democracy and religion cannot meet it, then they are not what we thought them, and the sooner we find it out the better. But you and I shall have faith to believe that they will both be equal to the test. Some day we shall be able to show to all the world that here in the United States of America we can and do have men and women of different races living and working happily side by side, in mutual respect and good will.—Dr. James E. Gregg.

"Couldn't Help Reading It."

One of Korea's famous scholars of the old school is the high priest of his clan and a former minister of Education. Last spring he received a copy of the New Testament. When I visited his town he seemed glad to see me. I asked him if he had read the Testament. He replied:

"How could I help reading it? I read it clear through. If we all lived by it, what a good world this would be! It is a common saying among us Koreans that the Bible is the only hope for our country. I am in a difficult position. You understand our customs, and know that as high priest of our clan it is my duty to offer the sacrifice to the spirits of our ancestors. I cannot easily profess Christianity, but I do recommend it to my neighbors, and have advised my nephew to believe. He belongs to the Y. M. C. A. in Seoul."

After he had been urged to believe, or at least to keep on reading his New Testament, he promised to continue his study and to use his influence for Christianity. This official has shown a helpful spirit towards the work, but when he heard that his son was attending the Y. M. C. A. he wrote him a letter reminding him that he would be the high priest of the clan after his father's death, and how could he do so if he were a Christian? Whether it is pride, or a desire to retain for his son the income and glory of his position as high priest, God can overcome it all.

His brother is the chief of the township, and always friendly to us and helpful to the Christians. He also received a New

Testament. Pray for the brother, too, and for all the gentry of these "gentry provinces" of Choong Chung! It is hard for their tenants to believe if the landlords threaten them with eviction, and much easier to win the people if the landowners think well of the church.—Rev. F. S. Miller.

More Missionaries Wanted.

REV. JOHN D. NUTTING.

The greatest need of our Utah Gospel Mission work has always been for enough of the right kind of men to cover the ground even once in three or four years. In our field of about 200 by 800 miles last year we visited the homes in 143 places, having about 65,000 people, of whom we had *almost 27,000 at our meetings. Of all the 143 places, only about 14 had any local Christian work; and for lack of men we had not been able to visit any of them for six or eight years before.* We gave away 1,253,260 pages of gospel booklets, etc., besides selling over 2000 Bibles and Testaments, 500 songbooks, etc.

The work calls for all the ability, grace, gumption, adaptability and perseverance which any one can bring, backed by all the true education possible. But while a full force of Pauls would find exercise for their gifts, the plain man, if he have the spiritual qualities, can be very useful. We want both kinds; usually to begin about June. Upon such men depends the evangelization of 500,000 people and the cure of Mormon error.

While the best results require unsalaried service, and the writer has given such gladly for nearly 27 years, all economical expenses are cared for, if desired. We can accept men for even one year, though wishing permanent service.

A missionary in Africa expressed himself wisely as follows:

"Talk about life investment,—nothing in a civilized land can begin to compare with it! And yet some young men and women begin at once to hand out some stale stuff about sacrifice, instead of falling over one another for a chance to get into line, and throw their lives where there is a real breach in the world's need!"

Any man with such a spirit, genuine conversion, and reasonable health, gump-



Missionaries and wagons of
the Utah Gospel Mission
last year.

tion, education and steadfastness, can succeed in this work. If the reader of these words might come, or if he can think of such a man, of any age, who might do so, will he not put us and him in touch at once? And we ask the prayers of every one for this need, as well as for the funds to support the men and our other work. Write for details to 9277 Amesbury Avenue, Cleveland, O.

Last year was in some respects a banner one, as in the attendance at meetings of 26,866, never equaled before; in the number of meetings held, 301, larger than ever before by about 60; and in literature used, over 2,000,000 pages, more than ever before. The calamities, if we may call them such, also exceeded, including auto upsets, sickness of men, extreme cold, etc.

Education in Central America.

Since there seems to be a growing idea among those interested in missions that our educational work is contributing very slightly to Christian citizenship, we wish to emphasize the following facts:

1. There are two distinct types of mission school, one purely cultural, the other primarily evangelistic, though including the cultural. All those in Central America are essentially evangelistic in spirit. Our aim and purpose are first of all the regeneration of the heart and the training of native Christian workers.

2. To accomplish this every pupil is required to attend a Bible class every day; devotional services are held in the school daily; and every boarding student is required to attend the public worship of the church, as well as the Sunday school.

3. Our first aim is to help the believers with the education of their children.

Realizing the inefficiency of the government schools up to the present time to meet the intellectual and moral needs of the believers' children, and in order to shield them from persecution, which is common, we feel it our imperative duty to provide schools for them where they will receive not only the intellectual and moral but also the spiritual training necessary to the development of Christian character.

4. Our schools furnish us the selected material from which to develop pastors, evangelists, Bible teachers, both men and women, trained nurses, printers and Christian teachers, who do the work of the mission.

5. Realizing the 92% illiteracy, why have a Christian press, why distribute Bibles and tracts through colporters, unless we do our part in helping the people learn to read, and thus help change this condition, which has always been the most powerful arm of Rome?

6. The results which are apparent to-day are the following: (a) A trained conscience. (b) Willingness to be disciplined. (c) A desire for cleanliness, both of person and home. (d) Honesty. (e) Realization of the dignity of labor. (f) Raising of moral and spiritual ideals. (g) Open doors for direct evangelism. (h) Development of consecrated Christian workers as lay workers, pastors, teachers and nurses.

With all these facts in view, be it resolved that we, the delegates assembled in the Conference of Evangelical Missionaries of Central America for the benefit of those who support the educational department of our missions, make known the above facts; that we reaffirm our faith in and convictions concerning the importance

of school work as a means of the direct evangelization of Central America.—“Guatemala News.”

A Major's Tribute to Missions.

One of the most effective stories in “Prisoners Released,” by Rev. C. Phillips Cape, a new book on missionary work among the Doms (pronounced, Domes) of Benares, is of a Christian Dom who went to the war.

As quoted in “Dnyanodaya,” a company of scavengers was needed in France, and the missionary was asked about the matter. After discussing it with the Doms Mr. Cape was able to supply seventeen, who passed the doctor and went to France, and subsequently to Mesopotamia. The hero of the story was an eighteen-year old Christian Dom, who is still living and working as a fully accredited district evangelist. Says Mr. Cape:

“We were not ignorant of the dangers to which these very immature Christian Doms would be exposed in the army in a far country, and we were anxious to make provision for their spiritual oversight.

“One of our theological students was an ex-Dom. We made known our fears to him, and asked him to go with our Doms to France. When he inquired how this could be arranged, I told him there was but one way: *he would have to resume the sweeper's broom, and do the work of a scavenger again.* At first he recoiled from the suggestion, but when I reminded him of the grace of our Lord Jesus Christ, who for our sakes became poor, stripping himself of his glory that he might serve others, he gladly consented to go. He gave up his theological studies and the work for which he was being prepared, and *to help his weaker brethren became a scavenger again, for Jesus' sake.* In this humble and despised position he went to France, where he served his friends by writing their letters, and by praying for them, and by gathering them together for the singing of hymns, so that in their strange surroundings they might remain faithful to their new-found Saviour.

“A year later in a London tube several people were speaking disparagingly of missionary work. An army officer, a major, interrupted them by saying:

“Excuse me! Before the war I should have agreed with you, but out in France we had some fellows called Doms, and they did us good service. I was told that in India they were a rotten lot, criminals, thieves, and the worst men in North India; but a man—a Wesleyan from Benares,—had got hold of them and made Christians of them, and satisfactory Christians they proved. *I am bound to stand up for missionary work after what I saw in France.*”

THIRD KRU COAST DISTRICT CONFERENCE.

MRS. WALTER B. WILLIAMS.

The third Kru Coast District Conference of the Liberia Annual Conference, which convened at the Nana Kru Methodist Episcopal Mission last September has gone on record as being the quietest, most dignified and most spiritual session yet held by our Kru Methodist brethren. From the opening hour, when 94 gathered around the Lord's Table to take the sacrament, to the closing hour, when several hundred hands were clasped in the unbroken circle of Christian fellowship as all sang, “Blest be the tie that binds our hearts in Christian love,” before receiving the benediction from the district superintendent, the presence of the Lord Jesus was felt in controlling and directing power.

A Sierra Leone brother, pastor of our church at Dewh, assisted by a Sasstown Methodist day school teacher, ably did the work of secretary; and no less ably did one of our Kinicadi preachers, assisted by a Bethany Town preacher, handle the conference funds as treasurer. All the work of the conference was done in English, though frequent recourse was had to translations into Kru for the sake of the less forward members of the district conference. The reports, prepared and delivered in English, were pithy and comprehensive, and showed that in bush and on beach our Methodist charges have been actively at work for the Master, with few exceptions. The loudest applause of the conference was given to a young Kru woman who read her report as Sunday school superintendent of the Nana Kru Mission school in a clear, unflinching voice and in perfect English.

The sermons preached during conference were of an high order: thoughtful, searching, spiritual, practical. A visiting Scottish missionary brought messages both helpful and enlightening. The emphasis throughout was laid upon absolute separation from the world and conformity in every act of daily life to the perfect will of God.

The conference formulated and made effective some wise advance steps. The issuing of licenses or the renewal of old licenses was refused to exhorters or local preachers who cannot read and write. Appointments as Methodist day school teachers were refused to men who are not civilly married to one wife and living with her alone. The conference took action on the troublesome problem of the status of choir girls who run from one husband to another, and on the matter of Kru Christian women marrying men who already have other wives. Such conduct is forbidden, and punishable by expulsion from the church. The conference also strictly forbade all male members of the Methodist Episcopal church within the bounds of the Kru Coast district to put away the former wife in order to marry another. The penalty for that offence is expulsion from the Methodist Episcopal church.

One of the high lights of the conference sessions was the afternoon on which the matter of Christian tithing was presented, when twenty-six Kru tithers took their stand before the conference, pledging to tithe their incomes until death, in obedience to the Lord's command. Thirteen of these were new members. It is planned to use the income derived from these tithes to open another preaching charge on the district and support a Kru preacher there, thereby starting real home mission work on this foreign field.

On conference Sunday there was not a cloud in the sky, and before the first bell had rung for church the building was already crammed from wall to wall, while the overflow congregation sat outside on planks, benches, boxes and chairs, or jammed the open doors and windows. Several of our most prominent Kru women had seats on the platform with the ordained preachers, and they gave short addresses

(in Kru) to the massed congregation with wonderful dignity and signal power. On the platform, too, sat a young Kru woman who sang for the conference two solos in a voice whose richness and melodious quality are unsurpassed even in this land of musical voices. Despite the heat and the uncomfortable crowding, closest attention was given as the district superintendent preached on our Lord's question (Weymouth translation), "Why, what benefit will it be to a man if he gains the whole world but forfeits his life? Or what shall a man give to buy back his life?"

The conference Sunday collection of \$50 in cash, which usually goes to the local church entertaining the conference, was by our Nana Kru Mission Church turned back to the conference to be expended in buying good, helpful books for our Kru preachers whose slender salaries scarcely admit of such purchases. These books, it is hoped, will form the nucleus of a District Conference Library for the free use of conference members.

For only seven consecutive days in each year does our large band of scattered Methodist Kru workers get together for counsel, encouragement and inspiration. How precious this week of assembly is, only those can know whose lives are spent amid heathen, oftentimes hostile, surroundings, at isolated preaching posts far back in the bush or dotted at intervals along the hundred miles of the Kru Coast beach! To get to the seat of conference many must tramp for days over bush trails, must wade through swamps, must canoe over deep, wide rivers, must bear the lashings of the tropical rains and the burning of the tropical sun. Yet nothing but a terribly uneasy conscience or a severe attack of illness will keep them back. The district conference is almost a Mount of Transfiguration to many of them, and when it closes and they turn back on the different lonely roads, they go with smiles of joy upon their faces and great resources of strength from God to carry on their appointed work. God's blessing on every member of the Kru Coast District Conference!

Prayers and tears are the church's armor.
—John Boys.

ARTHUR BEANE: A FULL LIFE, RICHLY LIVED.

W. R. Moody.

The true measure of a life is in terms of service, not in years. No better illustration of this is to be found than in the life of Arthur Beane, who died suddenly in New York on Sunday, March 15, at the age of forty-four.

The chief events of his life can be briefly recounted. He came to Mount Hermon School from his home in Canada in 1901. There was a deep purpose in his life to acquire an education, and he persisted in his determination in spite of many difficulties. Those who recall the stalwart, somewhat uncouth and inexperienced boy in those early days, who was often discouraged and subject to seasons of homesickness, little thought at the time what he would achieve in the next twenty-four years. He graduated from Mount Hermon in 1906, and completed his course at Harvard in the class of 1911. During those years of preparation and college life he developed into a strong character with exceptional qualities of leadership which found recognition among his classmates and later among the alumni and professors.

In Phillips Brooks House, Harvard, of which he assumed the management and in which he continued for eight years, he achieved remarkable success. It was while engaged in this work as counselor, religious guide and friend to many a student in college that he made his impression upon hundreds of men to whom his name will ever be a symbol of that which was best in Christian young manhood. It was while in Phillips Brooks House that he married Miss Ruth Richards, who with four children survives him.

After eight years in college work he resigned his post to enter business, and here again the same genius for making friendships that had characterized his Harvard course and subsequent career assured his success in industrial lines. He was called upon to take the superintendency of the Slatersville Finishing Company in Slatersville, R. I. One who had an opportunity to observe his work says: "The transformation of the mill town where his work was is like a story book. After he had been in

this town for a few weeks he called a small meeting of a limited number of people who he thought would be interested in the welfare of the town. He told them he felt that Slatersville should be a good town, and that no town could be at its best unless there was a good church. He was instrumental in rejuvenating the church. He started a Bible class. The attendance was small at first. He took his place at the door at the end of the morning service, and asked everybody to come to the Bible class. If there was any hesitation he took the individual by the shoulder, and said, 'Of course you are coming in!' and led him to the class. In a short time the class was overflowing and gaining new interest in the church work. From a struggling mission church was developed the strong church organization which exists there today. Everybody in the town knew Arthur Beane. His pastor says that when he went down the street the little children would run to meet Mr. Beane. He was strong and tall, and would toss the little children in the air, and talk with them as gently as a mother."

Mr. Henry P. Kendall, president of the mills of which Arthur Beane was superintendent at the time of his death, bears his tribute to his exceptional business ability:

"I was always impressed with the qualities that made the 'Big Brother,' and I felt that some time I would like to have him as employment manager when we had a position of sufficient size to attract him. During the war he came with us in that capacity, and took charge of employment and personnel at the Slatersville Finishing Company in Rhode Island. This was a small community, of which the Slatersville enterprise, beginning as a cotton mill in 1804, had been for generations the principal industry. Arthur Beane made his impression at once, and won the confidence of the men and of the community. He had the social point of view and vision fully developed. During the first year he exhibited so much executive and organizing ability and leadership, and at the same time showed such genuine business sense and salesman-

ship of such high quality, that we felt he could assume the responsibility for general management of that plant. Our judgment was not misplaced. He handled the position in excellent shape, and at the time of his death was a substantial stockholder and director in our general enterprise.

"His loss was keenly felt in our entire organization, and with great acuteness in the village of Slatersville. One of the finest tributes to his memory and influence was a statement made to me by the Rev. Harvey M. Eastman of the Union Church in Slatersville, that the memory of Beane and his influence would cause them to redouble their efforts to carry on as they would have under his leadership. His interest in education and young people has resulted at the present time in several of the Slatersville boys continuing their education at Mount Hermon."

It was my privilege to spend an afternoon with Arthur Beane and see his work at close range the latter part of January. At once I was impressed with the spirit of comradeship which seemed to characterize his relationship with the employees in the great industrial institution of which he was the superintendent. Without any sacrifice of respect there seemed, nevertheless, a certain spirit of intimacy and good understanding. It was as though every man in the enterprise felt as if he were a part of the industry and took just pride in the efficient way in which the work was carried on.

Arthur Beane towered above men in physical stature, being six feet seven inches in height, and his physical stature seemed to symbolize a breadth of sympathy and a bigness in outlook and association with men.

At the funeral services in Appleton Chapel, in the very heart of the university which he loved and served so loyally, Dr. Raymond Calkins made a worthy tribute to this man, whose abiding monument can be found in the lives of those whom he has helped. Summing up his life at Harvard and his subsequent career, Dr. Calkins said:

"It is not too much to say that he made Phillips Brooks House what it is. Already the religious and philanthropic activities of the college were centered there, but it was his personality which fused them all into a

living unity. He helped to raise the large endowment needed to perpetuate the work of Phillips Brooks House, but beyond this it was his personality which penetrated all the relationships of student life. He understood college men, their problems and their needs, in a peculiar and intimate way. No one could have seen him mingling with men in his own fraternity or at the annual meetings of the Phillips Brooks House Association without seeing how the men looked up to and trusted him. For seven years this broad and profoundly useful work was maintained.

"When he entered business life in 1918 in the Slatersville Finishing Company, the same human qualities were exhibited to a remarkable degree. He at once achieved business success by a demonstration of business acumen and ability. But business was not, as it is with so many men, his sole concern. He entered into the life of that manufacturing community in a way literally to transform it. He won the admiration and affection of all who lived there. He devoted himself to the church, raised money for it, secured a competent minister, and left behind him a beautiful and permanent record of service.

"The last two years of his life have been spent here. Doubtless he looked forward to many more. Here, with all his business interests, he had begun once more to enter into the life of church and college. His love for the college was one of his dominant traits. One of the last conversations he had with any one was all about the college, its life and its problems. But it was the human side of it all which most appealed to him. Last September, when college opened, he went down by himself to the Freshman dormitories. There he found a lonely college student, greeted him, talked with him, invited him to his house, gave him the friendliness and encouragement for which he hungered. No one will ever know how much Mr. Beane did for individual college students.

"He left college men the exhibition of the kind of religion in which they believe. The outward expression of it was reserved and unobtrusive, but the roots of it were sunk deep. Above all, he was not a hearer of the Word only, but a doer also. He proved the sincerity and the reality of his

religious life by a constant, uninterrupted personal friendship for others. Harvard College has sent out into the world many great and noble men. Perhaps she has given few in recent years who, in so short a lifetime, have exhibited so many of the qualities one would rejoice to see in her graduates, as this modest and unassuming man. That is why we are glad to pay to Arthur Beane this slight tribute of our affection and esteem."

Such was the life of this Mount Hermon man, whose career, though short in years, was rich in service, and whose memory will live on with gratitude in the hearts of many of his fellow classmates, collegians, and business associates.

One of the Boston daily papers commenting editorially upon his life, said: "It is a great asset to any college or university to have young men like the late Arthur Beane, who begin in their student days to have a great influence for good among their fellows. Beane's influence was a force for great good in both the academic and athletic life at Harvard, and it was continued from his college days to the time of his death."

But it remains for his own college classmates to bear the most effective tribute to his memory, for they knew him with an intimacy that is unique. In the Harvard Alumni Bulletin the closing paragraph in a contributed letter from a classmate thus describes him:

"When Arthur Beane died there passed from the ranks of Harvard men one whose personality and devotion raised him to preëminence among his classmates, his friends, and his associates. It is seldom that a man creates by the sheer force of his personality in any community or among any group of men such a place as he created. I should like to call attention to a few of his qualities which are eminently worthy of record and recollection.

"Here was a man whose natural enthusiasm and energetic nature were in no way curbed or restrained by convention, who had the utmost confidence in his ability to overcome any obstacle which seemed to stand in the way of what he believed should be accomplished, who accepted everyone as a friend and took pleasure in sharing his friends with others, and whose persistent

My Prayer.

Lord, help me to accomplish the greatest possible good in the shortest possible time, in thy name!

devotion and pervading good nature carried him to the heights of rare achievement in a full life richly lived.

"Such a life is a challenge."

And in the resolutions at the annual meeting of the Phillips Brooks House Association there was this further tribute, eloquent in its simple summing up of years of noble service in behalf of students at Harvard University:

"He had an intuitive faculty of seeking out the boy who needed help. He was a friend of the poor, but equally a friend of the wealthy and powerful. His charity recognized no social scale. And the basis of all his genuine neighborliness was his own simple and sincere religious faith, which shone forth in his life day by day. His full life, richly lived, is a challenge to us who follow after."

A New Moody Anecdote.

When I first went to Philadelphia, as secretary of the Y. M. C. A. of the University of Pennsylvania, in 1892, D. L. Moody held meetings in Wilmington, Delaware. Some of us conceived the idea that he should come and hold meetings for the university students. In order to make certain that he would consider our claim, several of us went one afternoon to Wilmington.

We arrived in time for his afternoon meeting, which was one of usual power. After it was over, we met him, and placed the situation before him, each giving the strongest reasons possible why he should come. The one most convincing argument we thought possible was the fact that these students would some day be the world's leaders, and must be reached for Christ.

I shall never forget his look when he replied:

"No, I cannot come! How do you know they will become world leaders? God can take an old tramp and make a world leader out of him."—James B. Ely.

THE INDIVISIBILITY OF THE CHURCH'S LIFE.

Robert E. Speer, D. D.

There is nothing in Christ that any one communion can monopolize. This is the most outstanding single impression that comes to me as a result of close association with all the churches in the Federal Council during the last four years. It is a sheer impossibility to segregate any fresh discovery of Christ that any one of our great Christian groups has made. If any group has had a true insight into Christ and what he means for human life, all have shared in that insight. If anyone writes a hymn that exalts Christ, or writes a new devotional book centering around him, no one stops to inquire to what denomination the author belongs.

We are coming to a common recognition of the elemental unity of life and experience among the churches. There is no Presbyterian type of sin with which only the Presbyterian church can deal. You cannot denominationalize sin. There is just one kind of sin. And there is, accordingly, just one task, elemental in its unity, before all the churches, whatever their names may be,—the task of overcoming sin through the power of their one Saviour and Lord.

We have come to a realization of this inner unity as our churches have been brought face to face with concrete tasks. There is an indivisibility of our Christian reactions to any great moral issue. Among the many recent evidences of this none has been more striking than the response in all communions to the Japanese exclusion act. The reactions among the various churches against such a racial discrimination were identical. Or take the resolutions on war adopted by almost all the Christian bodies. If you erased the denominational names no one could possibly tell which declaration came from which body. The common convictions on the issue of war and peace are a revelation of the community of mind among the churches. Other illustrations, equally convincing, of the indivisibility of our Christian experience could be drawn from the attitude of the churches toward prohibition, their efforts to relieve the suffering in the Near East, Russia and Central Europe, their new experience in grappling

with the problems of race, and in many other fields of cooperative activity.

That there are difficult and delicate questions before the churches as they undertake to deal with great social and international questions cannot be denied. None is more difficult and complex than the true function of the church in its relation to issues which are also the concern of the state. But the difficulties themselves are a unifying force, drawing the churches together in an effort to find together the right way, as they cannot find it alone. Certainly the churches must not be intimidated from doing what they ought to do because of fear of making mistakes or of doing what some think they ought not to do.

There are voices that would like to keep the voice of the church from being heard. We ourselves may at times have misgivings as to what the church should do. But all our questions as churches finally reduce themselves to two.

The first concerns our relation to our common head. How great a Lord is Jesus Christ to be? Are there areas of life of which he is not meant to be Lord? If so, then he is not the Lord of all, as we had supposed. The whole of human life belongs to him and must be brought under his mastery. That is the first issue on which we must be clear.

The second question has to do with the relation of our churches to one another. The problems which are faced in the Federal Council are church problems. They are issues with which the churches as churches must deal. They are questions on which the churches must find a common mind and in relation to which they must be able to fulfil their corporate and infeasible responsibilities. We have passed beyond the day when the churches can delegate their responsibilities to other agencies. We must grapple ourselves with these momentous tasks, and in order to do so with power we must develop a will to unity that will relegate to a secondary place all details of polity and organization, and draw the churches together in a growing oneness of spirit and purpose.

LIVING IN THE WILL OF GOD.*

Rev. Len G. Broughton, D. D.

Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and complete in all the will of God. Colossians 4. 12.

I am to talk to you today on the fits and misfits of life, or to put my thought another way, "Am I sure that I am where God wants me to be?" Without doubt the great secret of failure in life lies in the fact that men and women have so far missed the place and plan of God for their lives. Very few people have ever stopped to ask the question, Am I where I ought to be?—If one is out of harmony with the plan and purpose and program of God for his life, working in a place and along a line foreign to the will of God for his life, he may succeed as the world counts success, but he will never succeed in the highest, happiest and best sense.

Without doubt there are scores before me now who are tugging against the tide, finding life a hardship, very hard, not because they are not energetic and thrifty, not because they are not good, not because they are not anxious to succeed, but all because they are serving in the place intended for somebody else, while somebody else is serving in the place intended for them, or perhaps their place has not yet been filled. There are men today, for example, in the pulpit who ought to be in the world of business, and they would be far more useful to their fellowmen, and happier themselves, if they were there, and there are men by the score all about you who are in business or professional life who ought to be in the pulpit: they would be far more useful, and they would be happier, more contented, and therefore more successful, if they were there. There are men out here behind the plow handles, making the best of it they can, who ought to be, in the program of God, in Congress, making laws for the government of this great country; and I am quite certain that there are many in Congress who ought to be behind the

plow handles, with great apology to the plow handles. Life's misfits account for life's failures.

I have always made it a point to study human nature, and there are few people that are not capacitated to succeed, but comparatively few people do.

But again let me say I am trying in this practical way to impress you with the fact that life's misfits account for life's failures. In ninety per cent of the failures that is true, in my judgment. I doubt if we would have any penitentiaries if men and women were imbued with the truth I am trying to tell you.

A number of years ago I found myself at Northfield. There were probably four thousand people attending the conference, with about a thousand ministers. Mr. Moody selected a layman from New York City, to speak one Sunday morning, and the ministers didn't think much of a layman filling that place at that time. When this layman arose to speak, he said:

"My subject this morning is, God has planned a place and a purpose in every human life."

As he spoke, soon I was convicted, and with my head bowed in front of me, as he proceeded, I said to myself something like this:

"Is it true that God was away back yonder in those North Carolina hills when I was born? Is it true that on that day God stood by my little flickering life, holding in his hand a chart and compass for the guidance of my future, in every step of the future?"

And there came back to me the answer: "Yes, I was there."

Then I said: "Why didn't somebody impress me with that truth as the foremost truth of all truth, when I was young?"

I went away, alone with God, and handed my life over to him that day, for its direction; and while I do not claim at all that I have lived up to the revelation that came to me that day, I do claim that I passed through a crisis that has led on, and meant more to me than everything else—

* Northfield General Conference, 1924.
Dr. Broughton is a Baptist pastor in Jacksonville, Florida.

I ever learned. From that day to this, God being my helper, I have tried to refer my matters to him.

It was exactly this that Epaphras was praying about when he prayed that the church at Colosse might "stand perfect and complete in all the will of God." We have two Greek words used by the Apostle Paul in Philippians, 3rd chapter, that are translated in our language "perfect," and yet they mean different things. Philippians 3. 12—"Not that I have already attained, or am yet made perfect." Philippians 3. 15—"Let us, therefore, as many as are perfect, be thus minded." In the same chapter he uses the word twice, translated as though it meant the same thing. In the first instance, however, the word used signifies maturity. In the second instance, it is a word which signifies a state of being. Now it is this last word that Epaphras seizes upon, and uses in our text. He prays that they may be ever moving on toward maturity in spiritual things.

Now what is the will of God for us?

First of all, it is the will of God that every man, woman and child should be saved.

But some one says: "What are you going to do with the doctrine of election?"

I am not going to do anything with it. The Bible deals with it. God wills the salvation of all men.

But is this not universalism?

Yes, so far as the provision of God is concerned, but not so far as the results are concerned. God has provided salvation for all who will take it. Mark, I say, who will take it. I want to be thoroughly understood at this point.

My father was a North Carolina countryman. I can remember hearing him talk about how it was in his boyhood days that the United States government made a proclamation to give land in the West to any young man who would move out there and settle on it. My father and two other men planned to go, but when the time came my father's courage failed, and while the other two went, he remained at home. Years after these two others turned up in the great business world, immensely wealthy, and it became known that a gold mine had been discovered on the land which one took up, and

a silver mine had been discovered on the land of the other. Both these young men, by accepting the universal proclamation of the United States, became independently rich, while my father, for lack of faith, refused to accept the proclamation, stayed at home, and became dependently poor.

Universal salvation in its provision, and yet limited. Oh, so limited! Only the man that will come to God, and receive what he has provided in Jesus Christ, is saved.

One other thing: the will of God comprehends not only universal salvation for all mankind, but it provides also universal guidance for the life of every saved soul.

Mind you, I say every saved soul. In the smallest details, and in what we regard as the biggest things, in every detail in life, if one is a Christian, God wills to guide. There need, therefore, be no mistake about life if one will let him guide. I give you one text, which I would choose if I had only one text to use to the youth of the world: Proverbs 3. 6—"In all thy ways acknowledge him, and he shall make plain thy path." That is God's pledge.

How is his guidance to be obtained? In all thy ways, in life's program, as we face it, acknowledge him, seek his guidance, and he will make plain thy path.

I want to stamp this great truth with an indelible stamp, one that will remain, and I will do so by relating another personal experience.

We were in London. I was preaching for my friend Dr. Campbell Morgan for three months. We were invited one day by a beloved friend to spend the day at Hampton Court, the prettiest place in the world, especially in October, in my judgment. The great chestnut leaves, tinted with their own peculiar yellow, were falling, and the autumn flowers were in full bloom.

My friend was our host. Mrs. Broughton and our boy, then just a lad big enough to ask a thousand questions about everything, were with us. Night was drawing close, and we had to go back. As we passed on toward the banks of the Thames, where we were to get our launch to go back down the river to London, we passed a place surrounded with boxwood bushes, very luxurious, very thick. I had the boy's hand in

mine, and was telling him various things. My friend and Mrs. Broughton were on ahead.

The boy heard laughter and talking over beyond the hedge.

"What is that?" he said.

"That is the Maze," I replied.

"I want to go in," he said.

But I did not want to go in. I had been in there before, and knew what it was like. But he insisted, and Mrs. Broughton and my friend seeing us stop, turned back to see what was the matter. Then Mrs. Broughton said she wanted to go in, and in spite of my protestations that we could not get out, in we went. We walked around, and around, seeing other people all doing the same thing, and meeting and re-meeting the same groups of people. Finally the time came when we wanted to leave the Maze, but no matter which turn we took, we would always come back to the place from which we had started. Each of us, in turn, attempted to be the guide, but with no success.

Finally, I said, "I am going to get out

of this place," and standing on my tiptoes I shouted as loud as I could:

"Help!" "Help!"

After I had repeated this cry several times, a guide stuck his head up over the hedge, and called:

"What do you want?"

"I want to get out of here," I replied.

"Well, do as I tell you, and you can get out," he said.

He then directed us, so many steps to the right, so many steps to the left, and so on, and we followed his instructions, and found our way out.

Later on this word of Proverbs came to me, and I said, "Life is truly a maze, made up of intersecting paths and by-paths. Most of our time is spent in passing up and down the by-paths, ending in a cul-de-sac of disappointment,—no exit, no satisfaction. All the while God stands ready to guide our feet in the way of his appointing, where all would be peace and victory. Let us seek his will for our life, every one of us, and go in the way that knows no friction, no discord!

THE PRICE OF THE BEST.*

Rev. Gaius Glenn Atkins, D. D.

Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Matthew 13. 45, 46.

I have many gracious memories of Massachusetts, many happy memories of this valley, many, many dear memories of Mount Hermon and Northfield; and to meet the young people of the churches of Massachusetts at Northfield on a summer morning is a thing for which to thank God. And the summer morning is acting just as it ought to. The sun has come through those mists which always attend the end of summer or promise autumn near. The hills are serene and unchanged. The only new voice is the gracious echoing of the chimes in Sage Chapel, whose mellow beauty adds one new touch as they sing to us in a sort of

universal language the hymns we have all known and loved.

My text is taken from one of a group of parables in which Jesus appraises and illustrates the worth and character of the kingdom of heaven. He never really defines it. A definition is a wall we build around a word to get its meaning within some understandable space, and walls have their limitations. The greatest things cannot thus be shut in. You may fence a piece of ground, but never the winds which blow across it, nor the drifting shadows of the clouds above it. No more can you fence the kingdom of heaven with a definition.

Jesus is constantly approaching it from every side, suggesting values, relationships, analogies, illustrating and exalting it till its massive contours lie against the horizons of the Gospels as Mt. Blanc from Chamoinix. In the 13th chapter of St. Matthew it is the field in which seed is planted, and the seed which is sown; it is the leaven

* Northfield Christian Endeavor Institute, August, 1924.

Dr. Atkins is pastor of a Congregational church in Detroit.

which transforms and the treasure which men seek, and, above all, it is the pearl of great price for which a man may gladly give all that he possesses, and which he may buy at no less a price.

The Century Dictionary defines "best" as "whatever is of the highest quality, excellence or standing; it is said of both persons and things in regard to mental, moral or physical qualities, whether inherent or acquired." An inclusive definition that, covering almost everything, but it fails, as our fences fail to shut in the sky. For the best belongs to the ranges of the ideal, bafflingly indefinite, irresistibly compelling: it is a region of dreams and desires whose light is drawn from far and mystic sources, where a man may quickly lose himself or mistake a mirage for living water, but into which he is bound to adventure for all that, or else stop short in the journey of life.

We all want the best, but differ strangely in our understandings of it. One man's best is often enough another man's worst. One man's best keeps him under his own roof-tree, another man's best makes him a wanderer beneath the stars. The saint's best is his soul, and the best of the libertine is his appetites. The best of the scholar is knowledge, and the best of the money-getter is gold. The best of the artist is beauty, the musician's best is song. Cæsar's best is a throne, and Jesus' best is a cross. Yet for all such as these the best is a light or a lure, an outer excellence or an inner perfection in whose quest a man may spend himself utterly and in whose possession all his dreams come true.

It would seem, therefore, that if we might achieve amongst us a right understanding of the best and create within us the willingness to pay the price of it, we should have discovered the secret of the triumphant conduct of life. But it is impossible to separate these two conditions, for the power to know the best is also part of its price, and we shall come directly to the heart of the whole great matter by a bit of analysis. The price of the best is, first, the power to know it; second, the capacity to labor for it; third, the willingness to surrender the lesser good for the sake of it.

THE POWER TO KNOW.

Plato, who also considered such things

as these, believed that we are come into this present world out of some preëxistent state where truth and beauty and goodness were the perfect laws of a perfect life, and what is here the disturbing aspiration of our souls was the glad possession of those who had no dreams because every dream was reality. Something of the recollection of this we have brought with us through the narrow gates of rebirth. Because the gates are so narrow, we have been able to bring with us but little of what we then had and then were, but none the less we have brought something. "Trailing clouds of glory we have come," and all our visions, splendid as they are and greatly as they compel us, are but the haunting memories of an existence so splendid and an order so radiant that one broken recollection of it all is enough to fill our world with glory.

This is only a poet's dream, the baseless fabric of the meditation of a philosopher whose mighty service it is to have forever exalted the value of the ideal and to have taught us that we were born for something better than the broken and incomplete, possessing by divine right a citizenship in a "better, that is, a heavenly country."

What Plato sought in the past, Jesus Christ discovers in the future: Plato's perfections are in memory, the perfections of Christ in faith and sacrifice and hope. The sources of Plato's better world are hid in the mists which lie across the land of dreams: the sources of the best for Jesus Christ are in the nature and power of God. This power of ours to build in vision and imagination a better world, and to discern beyond what we are the glory of what we may become, is what is nearest to God in the human soul.

Some of us have a power to apprehend and make manifest the best which is denied the commonalty of folk. Such as these are more sensitive to the enduring values. They possess insights and understandings which are denied the rest of us. They hear more clearly some accent of the Holy Ghost. Indeed, we only wrap the matter up in words as we go on saying such things as this. It is better to use illustrations.

A thousand painters have painted the faces of old men and women, but only Rembrandt has been able to give tired eyes

their haunting look of eternal longing, and depict on lined faces the sorrow, the dignity, and the indefinable wonder of our common life.

We shall never know why Beethoven and Wagner and Handel were able to hear in their silences those harmonies to which the rest of us are deaf, and so voice them in symphonies and Pilgrim Choruses and haunting arias as to make their music like the sound of many waters or viewless tides which bear us out, as we commit ourselves to them, into regions whose pleasures are without material suggestion and whose realities belong neither to space nor to time.

We do not know how Watts was able to paint love and life and death in such majestic and moving guise that the galleries which house his canvases become a temple, and our souls confess the magic of the painter's brush.

We do not know how St. Gaudens models a Shaw Memorial or an Abraham Lincoln any more than we know how Tennyson was inspired to sing of "Sunset and evening star," or Ruskin to write a prose which is luminous with mountain glory or somber with mountain gloom, or echoes the music of Alpine streams, or recreates the magic of Swiss meadows starred with flowers. But by the grace of God these men and their comrades have been able to do such things, and so they have created for us the best of music and literature and art, as the scholars and philosophers have created for us the best of truth and knowledge, and as the saints have created for us the best of conduct and character.

If we do not possess within ourselves the power to create as they have created, or to see as they have seen, we nevertheless do possess the power of being taught and disciplined by them. There is something within us which responds to what they have seen and done, as there was a supreme excellency in them which responded to what God had revealed and done. So we shall know the best as we dwell much in their fellowship and take counsel with those who have been its prophets, or the living incarnation of it. This is what schools are for, and the whole process of education, and not a little of the fault of modern education lies in its failure in just these regions.

For what shall it profit a man to understand the higher mathematics and to have been made a master of technical processes if at the same time he does not understand the power of love and faith and goodness, and has no vision of the true ends to which his skill must address itself? But when we do let the best have its way with us, dwelling much in the comradeship of it, open to its suggestions and obedient to its voices, then, by the grace of God, we being what we are and the best what it is, it will in the end make us its disciples.

The best needs time, and much living with. It does not take us by storm: it wins us slowly by the beauty, grace, or wonder of it, displacing lesser things by its majestic self-assertion, establishing its sovereignty in our own consent, and fashioning us to become its ministers or its habitations before it sets up its throne room in our souls.

I cannot sufficiently illustrate all this, though there is no end of illustration.

Take music for example. Our first hearing of a great symphony was often a weary experience. Its themes and hesitant harmonies, its intricate movements and embroidered variations were too high and hard for us. We did not understand how harmony gathers melody into its movements as some great stream carries along with it all its tributaries. But in the end great music, often heard, began to have its way with us. It created new powers of appreciation, new faculties of understanding, set up its own standards, and ruled by its own laws. Poor music, and cheap and noisy, fell back into its own low place, and we saw that between a noble rendering of a noble symphony and the last popular song there is an almost unbridgeable gulf. So we were made free of the best, friends and lovers of it rejoicing in the greatness of it, answering to the call of it and anticipating in the glory of it that music which the seer of the Book of Revelation heard beating like the waves of the sea at the foot of the throne of God.

What is true of training in music is true also of training in art and architecture, and supremely true of growth in character and conduct and fellowship. There is always, for every task and every relationship, a best. Sometimes very simple, as a motor

car or carrying on a business. Sometimes rare and high, as the best way of lifting the fretted towers of time-worn cathedrals against the sky, or organizing the state, or perfecting the soul. But all these things, small or great, have something in common, some suggestion of excellence, some satisfying appeal to the eye or the heart or the soul, some intimation of "a spirit still more deeply interfused," which, whether it reveal itself in the weaving of a piece of cloth or the fabrication of character, is still the same spirit facing us in the same direction and revealing to us a supreme power.

The best is always honest and always useful. There is something of love in it, and something of service. It is true in proportion. It has its elements of beauty. It always looks away from the stained and the commonplace. It is always calling us to something better still than itself. It at once satisfies us and fills us with divine discontent. Step by step the best builds for us the ladders by which we climb, and I care not where you are or what you are doing, if you have only the vision of the best in your station and your task it will face you toward God.

The first price of the best is the dearly bought and richly rewarding power to know it.

THE CAPACITY TO LABOR.

The second price of the best is the capacity to labor for it.

It is not enough to recognize it, to know its tests and its laws, to face toward it and to long for it: we must go on to make it real, and this means sheer, end-
less, hard work.

It is a happy work, I grant you. There is no happiness in life like doing some worthy thing in a fine way. There is a workman within us all who sings at his work when he loves it and does it well. Then we share something of the joy of God, and repeat within our souls the splendor of that creative morning in which willing constellations were set in their places, and all the stars sang together for joy that they were made. But it means weariness, none the less, a trying capacity for taking pains and the willingness to do over and over again the thing which seemed

quite well done, but not quite as well done as it might be.

A hurrying, impatient time, more concerned with quantity than quality of production, a machine-made time and all that goes along with a machine-made time, is not kind to good work. Nearly all our factories have a speeding-up system in which the man who sets the pace possesses a driving faculty for rapid mechanical operation: all the rest in his line take their tempo from him,—or leave the line. There is no place in such a system for loving excellency of craftsmanship. Cathedrals are not built like that, nor did medieval workmen thus forge a sword or make a coat of mail or weave a fabric shot with splendor. It was not thus that the goldsmiths of the Renaissance beat out their work, nor the craftsmen of Greece built their Parthenons. Perhaps our protests against the mechanics of our time are vain, and we gain in the range of our material comfort what we lose in creative joy: I do not know. But I do know that the best demands something more than sweat-stained piecework.

It demands labor happily done with love and vision and care. No one has written such English as Ruskin at his best. You may find what fault with him and his gospel you will, nevertheless there remain of him passages which constitute and will always constitute a peculiar treasure of our mother tongue. We have, happily, manuscripts of his which tell us how he did his work, crossed, recrossed, interwritten as it were a tangled web, but none the less a web woven upon the loom of a master mind, out of which there finally emerges a golden, glowing fabric, each new word better than the last, each new sentence more nobly rhythmic, each new image more luminously suggestive, until at last the passage stands before us written as the angels write who keep the books of God. But it was all hard work, sheer hard work.

You read Charles Dickens in endless wonder at the wealth of his imagination and the elasticity of his mind, and yet Dickens' manuscripts are akin to Ruskin's in their revelation of a consuming toil and an almost endless correction.

Charles Frederick Watts spent all the later years of his life working over a figure

which was to represent Physical Knowledge. Those with whom he lived used to hear the old man laboring in the gray dawn, the sound of his hammer as it were the echo of the ardor of his soul, and, even so, he left the figure unfinished.

The great scientists have given their lives to their discoveries. The great statesmen have been men of endless industry. From every region in which excellence, whether simple or great, has ever been achieved, there comes to us a great crowd of witnesses bearing this common testimony, that we may purchase the best only at the price of great labor.

THE WILLINGNESS TO SACRIFICE.

All this deepens down into something indeed akin to what we have been considering, but something greater still. The price of the best is the willingness to be wholly lost in the achievement of it.

Labor and sacrifice are both a fire, but labor is the constant heat of a slow fire, and sacrifice is that fire blown for one splendid and glowing instant into flame. It is in those flaming moments that the great things are consummated, and though they consume the one who does the work, none the less he lives in what he has so greatly done, and thereafter belongs to the fellowship of the Immortals.

This is perhaps only another way of saying that the greater bests come out of flaming passions and intensities. The altar of the best asks for a sacrifice the whole of us, body, mind, and soul. No wonder we fear it! The richer colors of the great canvases are mixed with the heart blood of the men who painted them; the inspiring strains of the great symphonies which lift us so high, carried the men who voiced them altogether and often too soon out of our world.

There is throughout the earlier part of the Old Testament a haunting fear of the vision of God, and a strange persuasion that no one could look upon him and live. So with the best: its lights are blinding, its fires are consuming, and those who rise to its highest levels pay their price for their seasons of vision and their ecstasy of creation. More than that, there have always been times in human history, as there have always been crises in the human soul, when

some great cause which has become for the time the very incarnation of the best has asked of those who would hear and follow an utter devotion of all that they are. The saints and the mystics have always known this. We purchase our commonplace goodness at the commonplace price, but they paid for sanctity with self-denial, and sometimes martyrdom. They poured everything into the crucible, and though we have drawn therefrom the pure gold of their spirit, they themselves perished in the flames.

Lovers of the best can never be cautious nor conservative: they must from time to time choose between the lesser interests and the supreme interests. They must decide between the comfortable acceptance of things as they are and the resolute affirmation of things as they ought to be. No need to say where this leads us! It leads us toward the fellowship of the saints and prophets, the apostles and the martyrs,—those who were not disobedient unto the heavenly vision, and whose obedience, though it cost them so greatly, is the secret of their deathless power.

All this is, I confess, a strong statement of situations all of us may not be asked to face, nor any of us, save in those rare and shining moments when the best asks the last great price; but unless there be at the heart of all of our love of the best a passion which will make us equal to any challenge of it, we shall fail of the best even in happy and unheroic times.

THE BEST TODAY.

I would not for a moment underestimate the high achievement of our own time, nor the passion for the best which holds amongst us.

Each age has its own excellencies, and many forces conspire to create for changing lands and times some changing splendor of high achievement. Only Egypt could bury its kings in such tombs as Tut-ankh-amen's, only Greece could lift the pillared perfectness of the Parthenon against an azure sky, only Rome could make a golden milepost the center of empire, only Palestine could voice the devotion of humanity in her Psalms. But we have our own virtues and our own visions, and they

are not unworthy of our time and its force. Perhaps the secret of our discontent is in the range and daring of our dreams. High things are low enough when you measure them against the skyline of the world. We are discontented with many conditions which would doubtless seem to other times the happy realization of their braver dreams, and other times have doubtless shared with us the unwillingness to pay the full price of the best.

But I wonder after all if we may not find in some arresting disparity between our dreams and the practical conduct of our affairs the secret of our spiritual entanglements. We dream of peace, and maintain the most massive armaments of time. We see

. . . . beyond the years
 "Our" alabaster cities gleam,
 Undimmed by human tears,

and yet we darken our skies with smoke till nothing gleams undarkened, and create new occasions for tears in the death toll of our hard-driven motor cars. We pray for the kingdom of God, and build amongst us, still more deeply established in almost every aspect of our human enterprise, the structure of an order alien to the Master's vision, and all because we will not pay the price of our dreams. We can have the better things, not quickly or easily, but always at their price. God is a just paymaster. We have just as much of the best as we deserve, often a little more, never less.

The price of alabaster cities is white-souled men and women, and clean-handed, high-minded officials, and civic coöperation, and an intelligent understanding of civic problems, and eternal vigilance, and fore-sighted programs, and creative patience, and the subordination of lesser interests to the common good.

The price of a noble state is a noble citizenship, for whom the state is a revelation of spiritual and ethical values, secured by obedience to law and wise administration and flawless justice and a supreme concern for human and humane conditions in every relationship.

The price of a warless world is a passion for peace, and honorable diplomacies, and the coöperative creation of an international machinery which will substitute its own decisions and adjustments for the

arbitrament of war, and a braver confidence in good will, and the care to do no despite to others, and the understanding of the full humanity of folk whose flag is not our flag, whose speech is not our speech, whose skins are not our color. The price of a warless world is new definitions of honor and patriotism, a deepening hatred of hate, a clearer vision of the grim realities behind the seductive pageantry of armies and navies, a new understanding of the fallacy of force, a radiant confidence in the gospel of Jesus Christ.

The price of a soul is unfailing well-doing, and the mastery of low inheritance, and love and labor and faith undimmed, and hidden fellowship with unseen and enduring things.

And the price of the kingdom of God? Just what Jesus said,—all that a man has. Christianity has always asked everything a man has. It asked of the handful of Jews who first followed Jesus the willingness to be separated from their people and forego their pride. It asked of Greeks and Romans who made the cross their sign, the willingness, at a cost which we shall never understand, to disentangle themselves from a pagan life which met and seduced them at every step they made. It asked of our fathers' fathers in northern forests new reverences, new obediences, new goodnesses.

Today the kingdom of God is asking us to apply its principles to the conduct of our common life, to make its spirit regnant in politics and in business, to test our convictions and our inheritances by its tests, and to subdue every region of our lives to its imperial concern.

WORTH THE PRICE.

Aye, the best has its price, but the best is worth its price.

We can at any rate do no more—nor less—than spend ourselves: life is just a matter of exchange. Here is a lesson from the Parable of the Talents not often considered. God does not ask us to put the treasure of life to the exchanges for his profit, but for ours. The buried life is lost. We have no choice but to trade: our only choice is the market to which we go. We spend the pregnant force of us, body, mind, and soul; we spend our days and our years;

we spend our laughter and our tears, our love, our labor, and our rest; the inexorable laws of life demand them all, and when we have spent the substance for the shadow, how piteously poor we are! A man takes away a poor profit when he trades at the stalls of Vanity Fair, though he buy himself honors, preferments, titles, countries, kingdoms, lusts, or pleasures.

There is a nobler exchange than that. We may buy knowledge with study, and strength with labor, and tenderness with tears, and high happiness with laughter. We may bring away courage from the field of battle, and goodness from much wres-

ting with evil things. The passing years leave behind them a deposit of rich experience. Love gains added love, and loyalties are paid for in a splendor of holy causes greatly served and a wealth of soul whose glory, like the glory of pictured windows only dimly guessed from without, is their enduring treasure who conduct the commerce of their lives with the best. How superbly are they profited who, having spent all, have gained their own souls and in the gaining of them touched with a rarer glory the fellowships of which they are a part, and brought a little nearer the Master's purpose and the prophet's dream!

THE CONTAGION OF THE GOSPEL.*

Rev. Rockwell H. Potter, D. D.

If you read the book of the Acts you will discover, if guided by Dr. Moffatt, that the successive sections of that historic record are summed up in the verse which concludes each of those sections. In the 19th chapter of the book, at the 20th verse, you have one of those summarizing statements:

"So mightily grew the word of the Lord, and prevailed."

I want to ask, first, what reason is there that the Word of the Lord ought to grow and prevail in the 20th Christian century as it did grow and prevail in the first? I should like to remind you of three significant documents that were given to the American people just about a year ago.

The first of these is from the pen of Woodrow Wilson in the last message which he gave to the American people. You will remember that Mr. Wilson said:

"Our civilization cannot be saved materially unless it be redeemed spiritually."

By that he meant, as he went on to say, that unless the mind of our Western world can be informed with the ideas of the Christian gospel, and unless the heart of the Western world can be inflamed with the ideals of the Christian gospel, and unless the purpose of the Western world can be strengthened, disciplined and exercised in the purposes of the gospel, this boasted 20th

century material civilization in which we have taken such swift pride will break and fall, perhaps for us, certainly for our children and our children's children after us.

It was only a few days before the publication of that message that President Harding, then on that fateful journey to the West, stopping in Denver, addressed a great throng of the citizens of that mountain country in the Municipal Auditorium of Denver, and speaking out of his heart, he spoke through those who heard him to the American people and said:

"I tell you, my fellow countrymen, what the world needs is more of the spirit of the Man of Nazareth."

He went on to say that by that he meant that our Western world must be informed with the ideas of the Christian gospel, its heart must be won in allegiance to the ideals of the Christian gospel, and its will must be exercised in obedience to the precepts of the Christian gospel; and that the conviction had been pressed in upon him by his experience as a senator and by his experience in the White House that the domestic problems of America and the still greater international problems that press upon America in common with all the world cannot be solved except they be solved by the spirit and purpose of the Christian gospel.

That same summer, speaking at the commencement of Wheaton College to the graduating class and their friends gathered

* Northfield Christian Endeavor Institute, 1924. Dr. Potter is pastor of a Congregational church in Hartford, Conn.

on that occasion, Mr. Coolidge, then vice-president, said:

"What the world needs is not more knowledge, but more culture; not more law, but more religion."

Now these three men were saying the same thing each in his own way. Mr. Wilson was speaking with a dash of that prophetic insight that was his, Mr. Harding with the fervor of an old time Baptist evangelical preacher,—there was a good deal of that about him,—Mr. Coolidge with the incisiveness of a Vermont Yankee. But I think it is by no accident that these three men, successively occupying the presidency of the United States, should bear this significant testimony each in his own way, but all of them to the same truth.

And if you wish other testimony to the same purport, it was in the same summer a year ago that a very different type of man, but a man also typical of great multitudes of American people, Judge Gary, the keen-minded and hard-headed typical American man of business, said:

"Business needs the application of the principles of Christianity."

I am not sure that the judge knew precisely what was involved in what he said, but at any rate within four weeks from the time he said it the directors of the steel corporation announced the beginning of the end of the twelve-hour day and the seven-day week. A man never knows quite what will be the issue when he comes to the mourners' bench, but thank God when the penitent comes!

If you want quite similar testimony from a very different source, read what Mr. Wells is constantly telling us in his voluminous and multitudinous writings. Talking to us about education, we find that an education is what modern educated Christians mean when they talk about religion.

Or read what Mr. Shaw says in the prefaces to his plays. Every intelligent Christian ought to read the prefaces to Mr. Shaw's plays, whether he reads plays or not, for in the prefaces of those plays Mr. Shaw's criticism becomes something more than destructive, it becomes suggestively constructive. And what he is telling us again and again is that our modern world, having known something about our Christian religion for these two thousand years, needs

now to begin to practise that religion; and if our modern world does not begin to practise that religion, which offers the best hope that our modern world has, we shall be turned back into hell ourselves, perhaps our children, and our children's children certainly.

"Oh," but you say, "are you quite sure that if the Word of the Lord should increase and prevail mightily in our time it would result that the ideas of the Christian gospel would enter the minds of the people, and the ideals of the Christian gospel would inflame their hearts, and the precepts of the Christian gospel would be practised by them in their lives? Are you quite sure that result will be attained by an increase in our established Christianity, the development of our churches, the farther reach of their message?"

No, I am not quite sure of it. You sometimes get a man into the church without getting the church into the man. But then, that is so about a school also. You sometimes get a girl into a school without getting the school into the girl. And some of us have rather intimate experience which testifies that you often get a boy into a college without getting the college into the boy. Yet in spite of that I send my boy to college, and you send your girl to school. We all of us seek to put ourselves in the institution of education because we have the conviction, which has been borne in upon us and confirmed by experience, that the best way to get the things for which the school and the college stand into the boy or the girl is first of all to get the boy or the girl into the school or the college. And in spite of the fact that it very often happens that you get the man or the woman, the boy or the girl, the youth or the maiden into the church without getting the church into the boy or the girl, the youth or the maiden, the man or the woman, still we have the conviction, and experience confirms it, that the best way to get the things for which the church stands into the boy or the girl, the youth or the maiden, the man or the woman, is first of all to get them into the church, to bring them within the influence of the Christian gospel, preached and taught, to bring them within the range of the contagion of the Christian spirit breathed forth in prayer and praise, to

bring them into the fellowship of those who are being disciplined as they seek to practise the precepts of that gospel. Somehow we believe that just as somewhere there is a great metal core, wrapped around with copper wire, and it is whirling just now with incredible swiftness in a magnetic field, and is pulling out of the resources of nature the light that shines in these lamps and lights—my page and illumines your faces, so when we bring men and women, youths and maidens, into the sphere of the Christian fellowship and let the Christian truth play upon their minds, and breathe the Christian ideals into their spirits, and enlist and recruit their hands and their feet in the ways and the tasks of Christian duty, somehow out of the infinite heart of God the life of the Almighty passes over into their lives, and they become informed with the Christian truth and their hearts are given in loyalty to the Christian ideals and their wills are committed with devotion to the Christian purpose.

And so we believe that the Word of the Lord ought to grow mightily and ought to prevail in the 20th Christian century as it did grow and did prevail in the first with the institution of the Word of the Lord, which is the Christian church; ought to grow and prevail mightily in the 20th Christian century as it did in the first in order that the things for which the church stands and the things that are gathered up in this great gospel may pass over into the heart of our 20th century world, informing its mind, inflaming its heart and winning its loyal devotion to the end that that which is good in the world may be kept safe and to the end that the life of the world may be cleansed, renewed and made fruitful of increasing goodness for ourselves, but more for our children and our children's children until the kingdom shall have fully come.

EARNESTNESS.

Now if it be true that the Word of the Lord ought to grow mightily and prevail in the 20th Christian century as it did in the first, are there reasons which we may discern, causes at least potentially operant in the 20th Christian century, which will make the church to grow in the modern world as the church did grow in that an-

cient world? I should like to name certain causes that we can discover as operant in the first Christian century, and which I believe are potentially operant in the 20th Christian century, if we Christians will but discern them and seek to exercise them in our bringing them each one in his own place and all of us together in Christian fellowship.

When I was in school I was caused to read at least one chapter of "Gibbon's Decline and Fall of the Roman Empire." That chapter was a famous chapter, the 15th, and in that 15th chapter Gibbon names the causes which he conceives to have been acting in the first Christian century to promote the growth of the Christian church. I pause to name but one of the causes he mentions.

The first cause which he mentioned was the zeal of the Jews. He said the Jews are a people characteristically zealous about matters of religion. A Jew is concerned with religion: he is earnest about it, he takes it seriously, it means something to him. As a race, it has been characteristically true of the Jew even unto our own time. Now Gibbon said the first Christians were all Jews, and they gave themselves to their new religion with the same characteristic earnestness with which they had given themselves to their old religion, and as they were terribly in earnest as Jews, they became terribly in earnest as Christians, and because they were terribly in earnest about their religion, it spread through them.

I am perfectly certain that if the Word of the Lord is to grow and prevail in the 20th century, it will be through the earnestness of Christians, and we shall need to take our religion more earnestly than the generations which have immediately preceded us have taken theirs. It has been characteristic of our American Christianity,—I think it is meet for us to confess it with penitence,—that it has been superficial. Many have thought of Christianity as a superficial thing, consisting of a certain set of opinions, and have said that people who received those opinions and accepted them as true were Christian. And so it has come about that some people have been able to accept certain opinions as true, and have considered that they were Christian,

whether or not there was simply a Christian veneer of opinion over their lives, over their thinking, untouched by their feeling; and they have gone on living lives that have been a scandal to the faith which they professed. That has been a characteristic American vice of Christianity at least. Let us confess it with penitence and with shame!

Certain others have had the feeling that Christianity consists in a certain set of emotions, and that if by the use of certain maxims they could induce in themselves a certain type of emotion, could feel in a certain way when certain songs were being sung, or could feel in a certain way when certain acts were being done, these people have felt that so they have become Christian. And so it has come about that many American people have had simply a thin veneer of emotional Christianity covering over the surface of their living. But it has not affected the fiber of their thinking or the texture of their character or the conduct of their living.

Now if the Word of the Lord is going to increase and grow in the 20th Christian century, we have got to take our religion more seriously, we have got to become terribly in earnest about it.

We Americans have dealt with our religion very much as we deal with smallpox. We say about smallpox, "Smallpox is a terrible thing. If you get it clean through and all over, it will pock up your face, and it will run up your temperature, and it will weaken your pulse, and it may kill you; but if you get it by spells and in spots, it won't do any of these things to you. Furthermore, if you get it by spells and in spots, you never will get it clean through and all over, and so you had better get it by spells and in spots, and then you will not have it clean through and all over." We have said the same thing about our Christianity. We have said religion is a terrible thing if you get it clean through and all over, especially this Christian religion. There is no knowing what it will do to you. It will change your conversation, it will label your friendship, it will change your way of doing business, and it may take you out of your business altogether. It will affect your political thinking, it will command your money, it may



Dr. Rockwell H. Potter.

take your life. But you can have it by spells and in spots, here a little and there a little. Christmas and Easter and weddings and funerals and baptisms bring it by spells and in spots, and then it won't do any of these things to you: it won't change your conversation, not much, it will make no difference with your friendships, it won't change your political thinking. You can keep right on voting the old ticket, and voting it straight. It won't change your way of doing business: you can keep on cutting the corners just so you keep out of jail. It won't take any real money. Oh, it may cost you a little something now and then, a quarter perhaps, if you have nothing smaller in your pocket, or since they have got this new fangled every member canvass it may cost you a few dollars a year, but it won't run into big money like smoking good cigars, or going to Florida in the winter or to California in the summer. And of course it will never take your life. So the American people by and large have taken their religion by spells and in spots, and because they have taken it by spells and in spots it is so difficult to get them to get it clean through and all over.

That is the reason we preachers have so much difficulty with many in our congregations: they have been inoculated or vaccinated with Christianity and they are immune to it. And the significant thing is that you would no more catch Christianity by mingling with those people than you would catch smallpox by coming in here where there are a few younger people who have been vaccinated. Christianity is not contagious in that form. It is contagious only when people get it clean through and all over. The people from whom folks have caught Christianity in your town, in your church, are the people that have got it clean through and all over. It changes their conversation, it labels their social relationships, it molds anew their political and economic thinking, it transforms their way of doing business, it commands the resources of their lives in time and money and in attainment, and it holds dominion over life itself in them. In such people Christianity is contagious. Keep away from them if you do not want to catch it!

When we get churches that are filled with people that have got it clean through and all over, a church will be a dangerous place for anybody that has not got it, for if he comes in he will catch it. Christianity ought to be contagious in that fashion. It ought to be a dangerous thing for a man who is not a Christian to come into a Christian church unless he is ready to become a Christian, for our Christianity in the church ought to be contagious. And not only within the church, but when people have Christianity in this fashion they will carry it out through the streets of the village, out through the homes of the town, out through the assembly places of the city, out through the highways of the country, out to the far places of the land. When people have got Christianity clean through and all over, then Christianity is contagious.

HUMAN SYMPATHY.

Christianity was contagious among these first Christians because in them it was a religion of broad, human sympathy.

Peter and John came up to the Temple to pray. They found at the gate of the Temple the lame man sitting and asking alms, because that is where the beggars always sat, at the gate of the Temple. As Dean

Brown said in his prize sermon, "Even the beggars two thousand years ago had learned that the people who pray are the people who pay." The people who worship are the people who give. But when Peter and John came up to the gate of the Temple they had no silver or gold to offer, but that which they had they gave, a more precious gift, the gift of human sympathy. The beggars had received coins of copper and coins of silver, and now and then a coin of gold, but the coin they received from these first Christians was of a currency which they had never known,—it was human sympathy. The Christian church grew because the people of that ancient Roman world came to know that those Christians loved folks and cared for people, and wherever there was a blind baby or a crippled man or a woman weakened in disease, these Christians were there with a helping hand and with a tender and compassionate human sympathy.

If the Christian church is to grow in the 20th Christian century it must likewise make itself manifest to the world as possessed of human sympathy, with an ear open to the cry of the world's need and with a heart ready to respond to the call of the world's woe.

A New England church, not many hundred miles away from this part of the Connecticut Valley, had a new minister.

On a Sunday shortly after the new minister had taken his charge, the Near East Relief was calling upon the churches of that city to make the offering of the year for that great work of human compassion and sympathy. One of the pillars of the church came to see the new minister, and said to him:

"Now, parson, we have had a good many drives in this town, we have had a good many collections in our church, and we are about tired of it. We think it is inadvisable that there should be any more of these drives and collections, and therefore we would rather you would not say anything about Near East Relief."

That minister, who had been born and brought up in the Methodist church,—and they do have a good deal of real religion in the Methodist church,—stood up before that pillar of the church which he had been called to serve and said:

"I want you to understand, sir, that I have come to this town and this church to preach the gospel of Jesus, and the gospel of Jesus is the gospel of the good Samaritan; and so long as I am minister of this church I am going to open the windows of this meeting house, and the people in here are going to hear the cry and the call of the world's distress and want and woe."

And the pillar of the church very wisely said: "Well, of course, if that is the way you feel about it, go ahead!"

Now the Christian church in the 20th century must keep its windows open to the call of human need. It may come from famine sufferers in India, or from sufferers by the sword of persecution in Armenia, or from sufferers from the economic stress and strain of Russia, or from sufferers beneath the red hoof of war in Germany, or it may come from sufferers along the very streets of the city in which that church is placed. But the windows of the meeting house must be open to hear the cry of human distress, and the hearts and the hands of the Christians must be quick and ready to make answer to the cry of the world's need. We must do this so often and so continuously and so boldly and so faithfully that presently the world will come to know that the heart of the Christian church loves people.

Carry back that message to your churches, Christian Endeavorers! See to it that so far as your voices and your votes go—and your voices and your votes are presently going to carry the day,—the churches in which you worship and serve become churches of broad human sympathy, serving greatly the world's want and woe in every place! That kind of religion is catching. The church that makes evident that kind of gospel is a church that will grow.

UNITY.

We are told that these Christians were all with one accord in one place. If the church is going to grow in the 20th Christian century, we Christians must get together.

I do not think that the divisions of our modern free Western Christendom are unfortunate. I think the time will come when our children and our children's chil-

dren will see that these divisions of Western free Christendom have been ordered by the providence of God and are exceedingly serviceable to the great cause of his kingdom, just as the divisions of the great armies of the Allies were exceedingly serviceable to the victory of the Allied cause in the great war. They had to have many regiments and many divisions and many armies united in one great cause in order to win the World War.

I do not think that we are to make manifest our unity by any scheme of uniformity imposed upon all these different bodies of Christians in our country. Such an attempt would be futile. Its success would be tragic for the Christianity of the future. But I believe we ought to make manifest our unity that exists beneath our diversity, and I think the way to do it is the American way. Suppose we had waited in this country for the birth of the United States of America until all those thirteen colonies had been willing each of them to give up its name and pull up its boundary stakes and blend the whole Atlantic seaboard into one province, how long would we have been waiting for the birth of the United States of America? Why, we that live in New England know that we would have been waiting yet! That wasn't the way it was done. They found a way by which the Carolinas could keep their traditions, and Virginia her John Smith, and Pennsylvania her William Penn, and Connecticut her Thomas Yale, and Massachusetts her Plymouth Rock, and these all could be caught up into a greater loyalty to the united people of the United States, and so the United States of America was born. It is by this federal method of increasing confidence and brotherly coöperation and real Christian fellowship, realizing unity through diversity, that we are to make manifest to the world that we are one. And Jesus himself said that when we make manifest to the world that we are one, the world will believe.

May God grant that through the earnestness of your purpose and the sympathy of your Christian service and the unity of your Christian spirit the Word of the Lord may grow and prevail mightily in you and through you!

PRACTICAL PROBLEMS OF THE DEVOTIONAL LIFE.

VI. THE SACRAMENT OF BEAUTY.

Rev. Albert D. Belden.*

The fundamental meaning of the word "sacrament" is a pledge or covenant, and the contention behind this title is that in all the beauty so prodigally distributed round our human life there is a pledge of the love of God, demanding on our part an answering covenant of loyalty and service.

This term sacrament is mostly restricted in its reference to the holiest rites of our faith, such as baptism, marriage, and Holy Communion: yet the purpose of these sacraments is that all our life should become sacramental, and that every day, in all the circumstances of life, we should be in holy communion with God, our consecrated service answering continually the divine love.

Unfortunately there is grave danger in this over-commercial age of our missing the sacrament of beauty. One has only to consider the way in which we permit our lovely countryside to be disfigured by commercial advertisements to realize the inferior place we still give to beauty in our time. Even in our towns and cities it is well nigh impossible to get a fair square view of architectural beauties without finding that there is thrust athwart one's line of vision some glaring advertisement of merchandise. Great masses of our population are born and bred in conditions of revolting ugliness, and at an impressionable age are thrust into factories and warehouses, into a general commercial system with which the word beauty has only just begun to be associated. All honor to the firms, curiously enough mostly connected with the confectionery trade, that have pioneered the conception of a commerce and industry that is beautiful!

In the final ethic of humanity it will be enough to detect ugliness in a thing for it to be immediately condemned. Such instinct for beauty as we have already developed is sufficient to assure us that nothing can be divine that is not beautiful. Even

our favorite stories of "ugly ducklings" are an indirect tribute to the absolute necessity and desirability of beauty of some kind in those we would revere, if not of face and form, then of spirit and disposition.

THE ENERGY OF BEAUTY.

Yet how true it is that in spite of the worst that man can do to create ugliness, beauty is for ever overcoming it! Above the miserable slum there is for ever stretched the changing panorama of the sky, the perpetual challenge of a heaven that is mankind's true destiny; and ever the living green shoots its way through the dull earth to brighten this and that spot of desolation. How determinedly nature flings her bright mantle over the ugliest ruin! The battlefields of Flanders and France were soon decked with the glory of forget-me-not and poppy.

There is a curious energy in beauty which causes it to flow into every nook and cranny that affords it the least opportunity, as though the power behind creation were the sworn foe of all ugliness and the sworn lover of the beautiful.

In his charming book, "Work, Play, and the Gospel," Malcolm Spencer defined beauty as nearly as it can be defined as always involving an "overplus of value." It is a most significant and rich definition. This surplus of value is evident everywhere in our human experience. We are beleaguered by beauty in a thousand forms. It allies itself to every one of our physical senses, and yet it yields to the soul a meaning that cannot be explained in terms of purely physical sensation. In every aspect that we call beautiful there is something that speaks directly to the mind and appeals for an appreciation that is distinctively spiritual.

Think, for example, of the beauties of taste. Our food, for the purposes of mere nourishment, might have been made just sufficiently tasteful to induce our interest, but we find that in most foods there is a

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relish that is exquisite. The lusciousness of fruit is a distinct overplus of value, something given over and above what is merely necessary.

There is a curious story about Lord Tennyson which says that he was rebuked by a friend for his undue interest in a plate of well-cooked beef and vegetables. The poet laureate replied rather hotly:

"Every fine-natured man knows what is good to eat."

It is well to realize that if we do not take our food with this appreciation of the beauty woven into its provision, we can scarcely avoid taking it sullenly and selfishly, and at last gluttonously. If it is not a sacrament, eloquent with the love of God, an offering of divine grace for which the grace of human thankfulness should ever be forthcoming, it will be a ministrant to our lower passions and our worse self.

Or think of the beauty of scent and of vision! The sense of smell is a great protection to the human organism, and those things that are not dangerous might conceivably have been provided with a merely inoffensive smell; but the fragrance of the rose or sweet briar, so glorious and extravagant, what can be the meaning of that?

Few things so quickly ally themselves to the spiritual side of human nature as does fragrance. It has a curious quickening effect upon memory,—"rosemary for remembrance!" Is there any memory that it should quicken more powerfully than the remembrance of the Creator?

Then again the plant life of the world might conceivably have been limited to green herb and foliage, just capable of exuding oxygen and imbibing carbon dioxide. But why should it run to flowers?

How does the utilitarian valuation appeal to us as we think of flowers? To some people they are a useless extravagance on the part of nature, serving no practical value. "You can't eat them!" Indeed, you cannot even sell them excepting as they make their appeal to something in man that is akin to love. But that last fact is just the sublime truth about them.

A friend of the writer who is a most successful florist has coined the delightful advertisement: "Say it with Flowers!" Have you ever thought of the things we say with flowers? When we wish to insult

our neighbor across the way, is it usual to send him a bouquet? No, it is when we would make some great utterance of love towards a departed friend, or to one whose love we fain would win, that we find it the highest wisdom to "say it with flowers." Can there be any other meaning to this great overplus of exquisite value in nature than that it is God's way to "say it with flowers" too? The message of the flowers is a divine beneficence which rejoices in giving always an overplus of value.

What of the beauty of sound? There is no great reason why the sounds of the world, for all practical purposes, should not be limited to those of the "quack, quack" and "moo, moo" type, yet think of the difference between those sounds and the human voice at its best, whether in the speech of the great orator or the voice of a Madame Patti!

A friend of the present writer was once upon the verge of suicide. He had left his home for that purpose, but on his way to the river he passed the Town Hall, outside of which it was announced that a celebrated composer would give a recital upon the organ. Being a lover of music, he turned in to hear this famous man, and heard him play his greatest piece of music. By that marvelous alchemy of the human soul, which is such a happy mystery, the sounds that fell upon his ears translated themselves into a message for his bruised and beaten spirit, and saying to himself that "a world that contains such beauty must be made for the triumph of love," he went back to his tragedy to strive anew and to conquer. Saved by beauty!

THE HALLMARK OF THE BEAUTIFUL

This overplus of value is the supreme characteristic of beauty because it is the element that gets past the senses to the soul.

A capital instance of this is in our experience of love. The very meaning of love is something given: its very soul is generosity. "Cupboard love" is no real love at all. If you felt that your wife was carefully and coldly calculating in her affection towards you, striving to preserve a strict balance of favors; if you discovered, for example, that she kept a little book in which she carefully noted every time you

were kind to her, in order that she might not be kind to you for any extra number, then love between you would simply fall dead at your feet. It is the element of generosity that is the very life, the very soul, of love: the something given, the overplus, the unnecessary thing, it is in that element that beauty consists.

It is only a step from this realization to say that all the great virtues of Christian character are exquisitely beautiful, for they all contain this element of sacrifice on the part of the self for the sake of another.

Truthfulness, for example, is the conquest of all the advantage that the self might temporarily gain from falsehood, for the sake of the ideal welfare of humanity. This is why our souls are so deeply stirred by the story of a martyrdom for truth; our sense of beauty is appealed to directly. This, too, is the secret of the power of heroism to pierce all our customary and daily selfishness. Correspondingly, every sin is intrinsically ugly because it is intrinsically niggardly, mean, pruned of all surplus value.

If only the human soul could appreciate this fact to the full, it would come very near to redemption, for with beauty there is always power. There is an intrinsic relation between beauty and energy. If ever we should succeed in making the work of the world beautiful, we should tap in a supreme degree the full energy of humanity and discover a capacity for toil far beyond our present dreams. Beauty lays hold upon the supreme motive-force of the soul. It captures the heart, and draws forth the soul in its purest desires.

We know this by personal experience. Frequently when we are deeply moved by some spectacle of fine character, as, for example, in a noble play or a powerful and wholesome novel, when out of the mass of misunderstanding and intricate plot and counterplot human character emerges in some glorious triumph of endurance, mercy or forgiveness, then we know supremely that this is "the likeliest God within the soul" and the most perfectly beautiful thing in all our experience.

BEAUTY'S LIVING SOUL OF LOVE.

How near we come here to the very heart of the Christian faith! Is there any other

overplus of value more wonderful in all our experience than the generous love for all men displayed in the cross of Christ?

Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

In the mind of Jesus his sacrifice was most closely allied to the "beauty of the Lord our God." Over and over again we find him speaking of his coming self-offering as his "glorification." "The hour is come that the Son of man is to be glorified. Except a grain of wheat fall into the earth and die, it abideth with itself alone, but if it die it beareth much fruit." The glory which he had with his Father before the world was is this glory of uttermost love, this spirit of endless self-giving. No wonder, then, that when his spirit truly possesses the soul, all beauty comes forth to greet it.

"Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue
Christless eyes have never seen!"

According to Robert Browning, it is just this revelation of the deep identity of beauty with perfect love that man needs if he is to understand nature and receive her highest ministry.

What shall be our response to this sacrament of beauty? Can we meet it with less than the most conscientious devotion to the beautiful in every part of our life,—in our worship, in personal appearance, in our homes and places of business, our villages, towns, and cities?

If we would discover the secret of personal power and of corporate witness, we must pray the prayer of the psalmist, "Let the beauty of the Lord our God be upon us!" Shall all his works be beautiful and his children fail of that deep moral loveliness which is the Father's image reflected in them? God forbid!

We thank thee, Lord, for this fair earth,
The glittering sky, the silver sea,
For all their beauty, all their worth!
Their light and glory come from thee.
Yet teach us still how far more fair,
More glorious, Father, in thy sight
Is one pure deed, one holy prayer,
One heart that holds thy Spirit's might!

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

18944..\$ 3 00	18945..\$ 5 00	18946..\$ 1 00
18951.. 1 00	18952.. 2 00	18953.. 2 00

Receipts, March 15 to April 15.

American Mission to Lepers.

18947.....\$ 5 00	18950.....\$ 1 00
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College in Bulgaria.

18949	\$ 5 00
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Africa (Dan Crawford).

18954	\$ 6 00
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New Guinea (Rev. C. W. Abel).

18948	\$25 00
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Dear Sirs:

It seems to me I should send you the letter I have just received from my dear sick pastor regarding his love for your magazine. Isn't it an inspiration to continue the subscription for him? He is a wonderful Christian. I am so glad to help make him happy.—E. J. B., New York.

"Your kind greetings and announcement of the gift of the RECORD OF CHRISTIAN WORK for another year are greatly appreciated. I regard it as one of the most valuable periodicals that come to our home, and in its class unexcelled. In scope and breadth, choice of topics, excellence and thoroughness of treatment, and in the superior character of its contributors, soundness in teaching of the fundamentals, etc., I do not know its equal. Some single articles are worth the price of the magazine. But beyond all this, we value the magazine because it is your gift and prompted by your kindly, thoughtful devotion. . . ."

Dear Sir and Brother:

I write to thank you for your kindness in sending the RECORD, which has come regularly. I surely appreciate the strong spiritual messages, and always turn to "Thoughts for the Quiet Hour" to receive help and strength. We missionaries certainly need to be strengthened in our own souls, as we are continually giving out to others.

The Lord is blessing us greatly in evangelizing the Indians, for whom the day of grace has at last dawned, after centuries of oppression.—H. A. B., Guatemala, S. A.

Evangelist Arthur J. Smith of New York has a series of special lectures on "The Psychology of Evangelism," in which some declare he is "blazing a new trail," and that the lectures should be given in

every theological seminary in this country. Pastors say they have never heard anything that has helped them so much in their evangelistic work.

These lectures are the result of Dr. Smith's study of the crowds while he was the executive secretary of the Evangelistic Committee of New York City. He well knows how to reach the masses, and is making it easier for others to "go and do likewise" through hearing this course of lectures.

Mr. Stebbins' "Reminiscences."

The evangelistic world of the past 50 years or more is called to life by the volume of reminiscences recently written by Mr. George C. Stebbins. For the last 20 years of D. L. Moody's career Mr. Stebbins was one of that group of evangelists and singers associated with Mr. Moody and Mr. Sankey in campaigns all over this country and Great Britain: among whom may be named P. P. Bliss, Major Whittle, George F. Pentecost, James McGranahan, D. B. Towner. This is no formal tale, but Mr. Stebbins awakens memories by agreeable information and anecdotes that often give clear insight into the spiritual power vouchsafed to those leaders.

The book gives sketches of other leaders in gospel music who touched Mr. Stebbins' life, from Philip Phillips to E. O. Excell and Charles M. Alexander, and many a sidelight on the development of the composition and publication and use of the gospel song.

"Reminiscences and Gospel Hymn Stories" by George C. Stebbins is published at \$3. It can be bought at this price from the RECORD OF CHRISTIAN WORK, or in combination with a year's subscription to our magazine, new or renewal, for \$4.

Dr. and Mrs. Milton S. Rees.

May 24, Tent Countrywide Campaign, ten churches uniting from village and countryside, tent at Cicero, N. Y.

June 28, Tent Countrywide Campaign, thirty churches coöperating, tent located in De Kalb Junction, N. Y., including the churches in villages and countryside.

August 2, Second Congregational Church, Dorchester, Mass.

August 9, Wesley Methodist Episcopal Church, Worcester, Mass.

OUR BOOK TABLE.

The Foreign Student in America, edited by a Commission of the Committees on Friendly Relations among Foreign Students of the Y. W. and Y. M. C. A.'s. Association Press, New York. 329 pages, with map. \$1.75.

A book like this is in a class by itself, and is possible only by wide coöperation. The Friendly Relations committees are responsible for the survey, but acknowledgments for collaboration are made to numerous student secretaries, pastors in college towns, and persons resident in foreign lands as well as in this country, while a dozen denominations and six individuals contributed toward the expenses. They have been working on the project since 1922. Questionnaires and testimonies from foreign students are largely used.

There are over 8000 students from 105 foreign lands in the colleges and universities of the United States. Including foreign students in secondary schools, the total is well over 14,000.

All we can do here is to name the chapters, each of which is divided into geographical or other subsections that comprise every aspect of the subject:

Outline History of Student Migrations since the Middle Ages;

The Political and Religious Background of Students coming to America;

The Careers and Influence of Returned Students in their Homelands;

The Foreign Student and American Life;

The Foreign Student and the American College;

Social and Religious Life of Foreign Women Students;

The Attitude of the Foreign Student toward Christianity;

Organized Efforts on Behalf of Foreign Students;

Some Constructive Suggestions.

The whole survey is constructive and helpful in spirit and object and method, and is bound to produce large results in understanding the foreign student, his needs and possibilities.

Of Historical Interest.

Changing Church and the Unchanging Christ (The), by R. H. Coats. George H. Doran Co., New York. 235 pages. \$2 net.

Men have been mysteriously attracted to Christ in every age. Though their conclusions about him have differed they have felt that he has the words of eternal life. His character has been often hidden by ceremonies, formalities, organizations and theologies intended expressly to reveal him. Men sought a redeeming Lord, and were given a code of rules or a penance.

Yet in each age Jesus himself draws near

when men would see him. When there has been a need for spiritual quickening some outstanding Christian has appeared, or the church has turned from error and formality to the joy of its first love. The people of each age have had differing conceptions of Jesus, but amid all the changes he remains constant. The Jesus of history and the redeeming Christ known in the believer's experience are one. An experience of redemption has been the common experience of all Christians in all ages.

The writer in a masterly way traces the response to Christ in succeeding centuries, and his appeal to various races, from the early church through the Greek and Roman communions to the Romantic, Reformation and modern social movements. The attempts of the ever changing world of art, poetry and philosophy to interpret the unchanging Christ are also set forth with understanding and sympathy.—T. C.

Christian Church and Liberty (The), by A. J. Carlyle. George H. Doran Co., New York. 159 pages. \$2 net.

If the entire "Living Church Series" is as successful as this single volume of it, it will be a distinct literary and educational achievement.

The author is peculiarly fitted for the task set for him by his subject: he is lecturer in Economics and Politics of University College, Oxford.

In the brief compass of what is a small book he has treated with a completeness and lucidity and force that command the reader's admiration, his subject, which has always been of importance in the past history of the church, and, as he clearly shows, is an issue today.

His tracing of the relation of the church to various forms of authority, including that claimed by itself, is singularly clear and instructive. In his last chapter he shows that "the Christian church has still a part to play, and not an unimportant part, in the vindication and defence of human liberty, and it is earnestly to be hoped that it will not fail to understand its duty."—W. O. S.

Christianity, Which Way? by Charles Sparrow Nickerson. Century Co., New York. 128 pages. \$1.75.

In this book Dr. Nickerson is searching the pages of church history to get his bearings in the ocean of modern church problems. Whether he finds just where he is, is rather difficult to say. There is a good deal of fog. We are not sure he has sighted land. He says some very good things; notably his plea for church unity in his last chapter. Protestantism, owing to disunion for four hundred years, has been getting ready to do something which will never be done unless with united forces they really approach the task that is theirs,

but it is doubtful if this purpose will be accomplished by throwing overboard the "conventional type" of Christian who has been the mainstay of the church for centuries past.—S. C. H.

Church and the Creeds (The), by Daniel Lamont. George H. Doran Co., New York. 256 pages. \$2 net.

Part I (85 pages) gives a historical sketch of the leading creeds from the confessions of the disciples down to the creeds of Protestantism. Part II (60 pages) discusses the creeds in relation to truth, life and growth. Part III (90 pages) broaches the modern idea of creed and its guiding principles. Then, in order to challenge pointless jabs at creeds, the author proposes a creed for today which is in content a modified Apostles' Creed.

"If a man believes something, let him tell what he believes and why he believes it! If he believes nothing, let him say so, or better still, be silent!" This is the courageous attitude the author takes in his scholarly effort.

Church at Prayer and the World Outside (The), by Percy Dearmer. George H. Doran Co., New York. 256 pages. \$2 net.

We reviewed this book a year or two ago when it first appeared. It is as unique as its author, and starts with too great assumptions to survive examination.

Church and the Sacraments (The), by W. M. Clow. George H. Doran Co., New York. 254 pages. \$2 net.

Another of the "Living Church Series," and doubly welcome because of the author as well as the subject. Anything that Dr. Clow writes is worth reading. This careful history and exposition of the meaning of the sacraments is no exception.

Every important phase of the subject is treated in the most candid manner possible. The theory of baptismal regeneration, the mode of baptism, that of infant or adult baptism, come in for considerable discussion. The handling of these subjects is masterly. Those differing from him can hardly accuse him of unfairness. This is especially true of the whole subject of immersion.

When he comes to the Lord's Supper we find that Dr. Clow is very emphatic in his belief that the Supper was not instituted at the Passover, but the day before, and that our Lord died as the paschal lambs were being killed in the Temple. If Dr. Clow is right, and the Supper was instituted at an ordinary meal, it throws much light on the early observance of the rite. The case as he presents it is strong, and the resulting argument against sacerdotalism is tremendously strengthened. He makes also a suggestive study of the apostolic names for the Supper. These

names were "minted by some discerning mind" and adopted "as current coin," and so must have expressed the general understanding of the meaning of the rite. The later changing of the name to Eucharist, and later yet to Mass, are equally suggestive of the change in the whole conception of the church regarding the sacrament.

It would be difficult to find anywhere a better discussion of the subject than we find in this small and handy volume.—S. C. H.

History of the Christian Church, by F. J. Foakes-Jackson. George H. Doran Co., New York. 648 pages. \$3 net.

Ripe scholarship appears throughout this history of the church. Both secular and ecclesiastical authors from apostolic times have been drawn upon. The result is a straightforward account, free from controversial spirit. Within the compass of one volume the author gives far more than the essential facts found in over four centuries of Christian history.

A table of dates, a list of Roman emperors, and an adequate index greatly assist the reader and enable him to see the setting of the events discussed. To a teacher of history the treatment of the early years of the bishopric of Rome is particularly helpful.—F. L. D.

Indiana Survey of Religious Education (The), directed by Walter S. Athearn. Vol. II, Measurements and Standards in Religious Education. George H. Doran Co., New York. 532 pages, with 46 scales and 53 charts. \$5 net.

In its scope, ingenuity and usefulness this book is unequalled in its field. It contains the standards, score-cards, scales, and other instruments of measurement developed for use in the famous Indiana Religious Survey. By means of these measurements the conditions of religious education in the territory surveyed were studied, compared and interpreted with accuracy and uniformity. The making of these measuring devices was a long, tedious and expensive undertaking, and reproduced in this handy volume they constitute an essential guide for all who contemplate survey work on any scale or in any community. The usefulness of the book is greatly increased by the division into sections, each a complete unit in itself: for example, the material for Sunday school examinations and tests is given and explained in one complete section.

Story of Social Christianity (The), by Francis Herbert Stead. Vol. I, From the Beginning to the Discovery of the New World, A. D. 1492, 268 pages. Vol. II, From the Reformation and Counter-Reformation to the Present Day, 262 pages. Each \$2 net. George H. Doran Co., New York.

"Social Christianity as a phrase is of comparatively recent origin. As a fact it is as old as the gospel. It began to be with Jesus. It will reach completeness in the dispensation of the fulness of the ages."

From the viewpoint of the preëminence of the ever-living Jesus the author rewrites history, telling the story of Christ's influence through individuals and institutions in a dozen periods. It is an instructive showing both for those who have neglected the socially creative and redemptive work of Christ through the centuries, and also for those who magnify social Christianity at the expense of religious individualism. The author writes in fascinating style.

Worthwhile Stories.

Barbara Winthrop at Boarding School, by Helen K. Broughall. L. C. Page & Co., Boston. 327 pages, illustrated.

Babs, aged 19, goes to a fashionable school near San Diego. Something happens in each of the 24 chapters,—seasonal parties, indoor and outdoor recreation and amusements, accidents, surprises,—making an animated narrative.

House in the Golden Orchard (The), by Dorothea Castelhun. L. C. Page and Co., Boston. 334 pages, illustrated. \$1.90.

Five years or so have elapsed since Penelope first gained her new friends the Grahams in the house in the Golden Orchard, so all the young people are now in their teens and twenties. It is summer,—it might be last summer, judging by their diversions and dress and conversation. The plot is lively, the dialogue bright, and there is enough action and mystery over the return of the kidnapped Rodney to keep one guessing to the end.

A fine book for young people, who will easily read themselves into the good times portrayed.

Mrs. Mary Go-Tell, by Mrs. S. R. Graham Clark. Bible Institute Colportage Association, Chicago. 127 pages. 30 cents.

The story of members of a young people's society, led by "Mrs. Mary" and her husband, animated by love and enthusiasm for Christ. Numerous incidents occur as the story moves along, involving now one and now another of the group, and continually adding to the group as other young people are interested and led to Christ.

The narrative is vivid and wide-awake, quite natural: you will read from start to finish without laying the book down.

On Prayer.

Brave Adventurers, by Katharine Scherer Cronk. Central Committee on the United Study of Foreign Missions,

West Medford, Mass. 143 pages, illustrated. 50 and 75 cents.

Eight stories from the lives of missionary adventurers like Chamberlain of India, Zinzendorf, Livingstone, Paton, retold for young people in order to show how God answered their prayers in times of crisis.

In addition to 16 illustrations there are several pen decorations and other attractive features.

Essentials of Prayer (The), by Edward M. Bounds, edited by Homer W. Hodge. Fleming H. Revell Co., New York. 143 pages, with frontispiece. \$1.25.

Sixth in the series of Spiritual Life Books containing the literary remains of Dr. Bounds. The 13 chapters show the relation of prayer to the whole man, humility, trouble, consecration, missions, etc.

The matter contains much Scripture quoted and expounded. It gives the impression of being a transcript from personal study and experience, not mere essays.

Prayer and Missions, by Helen Barrett Montgomery. Central Committee on the Study of Foreign Missions, West Medford, Mass. 224 pages, illustrated. 50 and 75 cents.

A remarkable book on prayer, touching the high spots all along the line,—not alone the constantly used arguments and incidents, but also new and up-to-date matter from all lands. Thus, there is one chapter on "Prayer in the Life of Oriental Christians."

Mrs. Montgomery first lays a foundation of the Bible teaching and practice of prayer. Then follow illustrations of prayer in the strategy of missions and in the lives of missionaries. The whole is focussed in a final chapter of exhortation for individual and church and larger groups.

Everything is devout and practical, and rings true. Chapter outlines show how carefully the material is laid out. A Reading List appended to each chapter names the cream of books on prayer down to date.

Eighteen full-page pictures introduce the reader to famous women in the history of missions and missionary societies of various denominations in this country and Canada: a happy idea!

Sermons and Essays.

Bible Snapshots, by Amos R. Wells. Fleming H. Revell Co., New York. 196 pages. \$1.50.

Ninety sketches, of a couple of pages each and each making vivid some Bible passage. A Text Index shows that these are to be found almost equally in the Old Testament and the New.

Dr. Wells has insight into the permanent significance of Scripture, and he expresses his thoughts attractively.

Challenge of Life (The), by L. P. Jacks. George H. Doran Co., New York. 102 pages. \$1.25 net.

The Hibbert Lectures for 1924, comprising three chapters, the challenge to the individual, to Society, and to Labor (the Ethics of Workmanship).

These were given last year in England and during Dr. Jacks' visit to this country.

Door That Has No Key (The), by Bernard C. Clausen. Judson Press, Philadelphia. 111 pages. \$1.25 net.

Thirteen sermons by a popular Baptist preacher. His subjects include four American biographies, the Fundamentalist issue, and other current topics. These he treats in his usual clever, snappy style.

Fields of Glory, by Russell H. Conwell. Fleming H. Revell Co., New York. 158 pages. \$1.25.

Ten textual sermons. Dr. Conwell is a busy man with a multitude of interests, and out of his daily contacts he gets the suggestions and illustrations that illuminate his texts.

For us, by Archibald Lang Fleming. W. P. Blessing Co., Chicago. 80 pages. 75 cents.

A series of addresses on the Seven Words from the cross, earnest and devotional in spirit and appeal. The acceptance they enjoyed when delivered by the author on more than one occasion promises a welcome for them in print.

Hardest Part (The), by G. A. Studdert Kennedy. George H. Doran Co., New York. 195 pages. \$1.50 net.

First published in 1918. Each chapter is made vivid by an introductory note, usually dated in 1917, telling where and under what conditions the author was writing: which conditions give the cue for each chapter.

The question of a badly wounded officer, "What is God like?" is the basis of these chapters, the titles of which are "God in Nature," "in History," "in the Bible"; "God and Democracy," "Prayer," "Sacrament," "Life Eternal." These are not sermons, but broken notes dashed off during intervals of quiet at the front.

Imprisoned Splendor (The), by J. H. Chambers Macaulay. George H. Doran Co., New York. 223 pages. \$2 net.

A book of rather heavy essays, in 11 chapters, that will test the reader's thought and persistence.

The noted author of "If I Miss the Sunrise" faces the problem of the attitude of earnest and thoughtful men to organized forms of Christianity. With keen perception he shows that there is a splendor of God revealed in nature and history and the

experiences of men, and an imprisoned splendor in man which only an adequate relation to Jesus Christ can release. The religion of Jesus places man in possession of just that individual and social redemption which he needs and seeks, and gives man's imprisoned splendor immortality and eternal life. Insisting that the New Age cannot fulfill its ideals unless it realizes these great truths, Mr. Macaulay urges that the immediate business of the church should be the expression of Christianity's redemptive values.

Inner Life (The): Essays in Liberal Evangelicalism, Second Series, by Members of the Church of England. George H. Doran Co., New York. 300 pages. \$2 net.

The liberal evangelicals are a group of Anglicans who stand apart from the Anglo-Catholics on the one hand and from the conservative evangelicals on the other hand. They take the attitude that the ground must be cleared if evangelicalism is to become once more a great spiritual movement untrammelled by features that have been added by the others to the simple gospel.

A number of pamphlets on theology, sociology and science have been brought out by this group. This book contains 14 essays on the inner life and its nurture and relations by different men who show much ability in expressing their particular opinions.

Nature Sermons, by Charles E. Jefferson. Fleming H. Revell Co., New York. 175 pages. \$1.50.

A great and rather unique volume by a foremost preacher!

The first chapter is Dr. Jefferson's explanation of what a nature sermon is and why he preaches one nature sermon each year. It is not an essay, or a lecture, but a sermon intended to move the soul nearer to God. It does not take a Bible passage as a text, but some fact or aspect of nature. Nature is all divine, it is a great rest-giver, it is free from sin, it is a giver of joy. What a source for sermon material!

There are 12 sermons, dated in May or June from 1912 to 1924 (omitting 1922), on "The Rainbow," "Deserts," "Birds," and such themes.

Peril of Power (The), and Other Sermons, by Henry Howard. George H. Doran Co., New York. 258 pages. \$2 net.

A volume of 17 textual sermons by an eminent Australian Methodist who is known beyond the confines of his own land. There are some striking titles, such as "The Backfire of Sin" (Proverbs 8.36), "The Moral Labor Market" (Romans 6.16). The points of view and illustrations are naturally different from those of our native sermons.

Preachographs: A Series of Crisp Sermonettes, by M. S. Rice. Fleming H. Revell Co., New York. 212 pages. \$1.50.

Fifty-five textual sermonettes of three or four pages each, originally syndicated in weekly newspapers. The titles are snappy, and usually arise naturally out of the texts. There is no waste of words.

Dr. Rice is a Methodist preacher in Detroit, one of the greatest preachers in the country.

Six Marks of a Christian, by Allan P. Shatford. John C. Winston Co., Philadelphia. 122 pages, with frontispiece. \$1.

The marks are loyalty, courage, patience, humility, freedom and generosity.

Canon Shatford of Montreal speaks in a refreshing, inspirational way in these addresses, saying something in every sentence. The book is printed in large legible type, adding to the attractiveness of the contents.

Soul-Winning Sermons God Has Used in Saving Myriads of Sinners All around the Globe, by R. A. Torrey. Fleming H. Revell Co., New York. 485 pages. \$4.

Twenty-six sermons, printed in the order in which Dr. Torrey preaches them in a month's campaign. The book, then, tells how Dr. Torrey does it, how he builds up cumulative doctrine and warning so as to convince men and give them something solid for faith and consecration.

Twelve Lectures to Young Men on Various Important Subjects, by Henry Ward Beecher. George H. Doran Co., New York. 303 pages. \$1.50 net.

The publishers say that of all the published works of this master preacher none has attained such wide circulation and enthusiastic appreciation in this and foreign lands as these virile, plain-spoken, compelling talks to young men. First delivered many years ago to crowded audiences, these messages have not lost by the passage of years their power to influence the young mind and direct it to wiser ways.

The subjects of the twelve lectures are: Industry and Idleness, Twelve Causes of Dishonesty, Six Warnings, Portrait Gallery, Gambling and Gamblers, The Strange Woman, Popular Amusements, Practical Hints, Profane Swearing, Vulgarities, Hapiness, Temperance.

With Mercy and with Judgment, by Alexander Whyte. George H. Doran Co., New York. 285 pages. \$2 net.

Twenty-two sermons, each one dated the day of its delivery, selected as illustrative of Dr. Whyte's style and content in preaching in different periods, or for other special reasons. Six are communion sermons. The last sermon he preached in Free St. George's, "The Swelling of Jordan," is in-

cluded, and an unpreached communion sermon.

Various Themes.

Abolition of War (The): The Case against War, and Questions and Answers concerning War, by Sherwood Eddy and Kirby Page. George H. Doran Co., New York. 224 pages. \$1.50 net.

Mr. Eddy writes Part I, which contains a personal testimony on his own attitude, a definition of war, and arguments that war is wrong in its methods and results, and is unchristian. A discussion of freedom of conscience is appended. All this occupies nearly 90 pages.

In Part II is a definite contribution to the subject in the form of questions and answers. Mr. Page says he has been speaking constantly on war for 8 years. Here are found the questions usually propounded. They are classified under six headings: the use of force, police and war, the results and causes of war, substitutes for war, the church and the citizen and the war.

The authors are about as well informed on the general subject as any one on the horizon.

Divorce in America under State and Church, by Walker Gwynne. Macmillan Co., New York. 154 pages. \$2.

It is claimed that there is no other book available on the subject of marriage and divorce in the United States, not counting pamphlets.

Every angle of the subject is intended to be covered here: the uncertain definition of marriage, chaotic legislation and the results, the mind of Christ and the apostles concerning marriage and divorce, the testimony and practice of the church down the centuries, the growth of civil law, our greatest social peril, etc. Difficulties and objections seem to be fairly presented and met, but naturally Dr. Gwynne views the matter from the Christian standpoint. Authority is given for all facts and quotations.

Garden by the River (The), by Thomas Tiplady. Fleming H. Revell Co., New York. 65 pages. 60 cents.

Those who know Chaplain Tiplady by his previous books will be attracted by this little volume of reminiscences of his early home, with its garden and river and the meadows beyond, and of his parents and friends. But upon this framework he builds some tender and Christian reveries which will warm any reader's heart.

Gospel and the Modern Mind (The), by Walter Robert Matthews. George H. Doran Co., New York. 188 pages. \$1.75.

Almost any one at all acquainted with current religious books would recognize this

one, which is of this year's vintage, as a British production, rather than a fruit of the United States of America. For it characteristically treats the subject of religion as one demanding deep and correct thinking, and as closely related to philosophy. The author, indeed, apologizes because in what he describes as "an essay in popular theology" "it is impossible to enter deeply into metaphysical discussions."

But the American reader need not on that account turn away, for the author himself is considerate enough. In one place he says, "The reader is probably wearied by this argumentative chapter, but I shall make no apology to him. He must be a queer person if he is not willing to endure the pain of a little thought in order to gain a better right to believe in God." And anyhow, the discussions were first delivered to an American audience, in the form of sermons. They must have been a treat to the hearers, for they are enjoyable reading.

The author is, indeed, a professor of the Philosophy of Religion in King's College, London, but he has also had experience in the cure of souls and knows how to convey in a delightful literary style a teaching that is stimulating as well as informing.—W. O. S.

Honest Liberty in the Church: A Record of the Church Congress in the United States in Its Fiftieth Anniversary, A. D. MCMXXIV. Macmillan Co., New York. 408 pages. \$2.25.

This book is not a discussion of the subject announced in its title, but it is an illustration of it. It is the subtitle that tells us precisely the nature of its contents.

The introduction, which is by Dr. Charles Lewis Slattery, is followed by the first of the papers proper of the Congress, which met in Boston late in April and early in May of last year. It is a brilliant production by Dr. Roland Cotton Smith, "some-time rector of St. John's Church, Washington," giving a most fascinating survey of the history of the half century of the organization's life. In it, and in the papers and accounts of the discussions which constitute the rest of the volume, we perceive the interesting character and valuable service of this annual gathering of Episcopal clergy and laity for the consideration of important themes in which they, as churchmen, are directly interested.

Some of those that engaged their attention at this last meeting were: "The Person of Christ in the Thought of Today," "Christian Marriage," "The Value of Auricular Confession," and "How shall the Church deal with Fundamentalism?"

There are in all sixty-two papers and speeches. In addition to those there is a verbatim report of the questions and answers injected into the discussions.

Altogether, the book presents what seems

to be very likely a true reflection of "The Present Situation in the Church," which is the topic of the paper presented at the opening of the conference by Bishop Lawrence, as well as convincing evidence that the Protestant Episcopal Church in the United States is today what Phillips Brooks in 1874 wished that it might be,— "liberal and free."

An interesting, instructive, and stimulating volume.—W. O. S.

Land of the Pharaohs (The), by Samuel Manning, edited by James Baikie. Fleming H. Revell Co., New York. 212 pages, with 80 illustrations and maps. \$1.75.

Dr. Manning recorded his travels in Egypt in a vivacious and vivid way, inserting fairly full information about everything of interest, and at the same time giving many sidelights into customs and everyday life that would not appear in a more formal write-up. The book is brought up to date by Dr. Baikie by the addition of footnotes where needed, and a new chapter on the results of modern excavation. One eager to know about this ancient land, which, they tell us, is rapidly losing much of its ancient ways, will find this a satisfactory and enjoyable book.

The illustrations and maps are in themselves a valuable feature.

Passing of the Phantoms (The), A Study of Evolutionary Psychology and Morals, by C. J. Patten. E. P. Dutton & Co., New York. 103 pages. \$1.

The author is a biologist, and believes evolution to be a reality so far as the human body is concerned. From this he proceeds to mental evolution, drafting a pretty scheme of development, in which he attributes habit to cellular elements and consciousness to plants. He next argues for the evolution of the moral sense and morality from plants and animal life up to man. Of course his hypotheses and imagination are strictly one-sided, and steered to bolster up what he wants to prove.

The effect of all this is to bow the supernatural into the realm of superstition. Rules of morality are the outcome of heredity and environment.

To prove his case the author gives a few instances of the actions of animals and birds and insects, to which his imagination attaches intellectual and moral interpretations. If a lot of this book should be printed in "Life" it would be regarded as a screamingly funny satire.

Philosophy of Religion (The), by D. Miall Edwards. George H. Doran Co., New York. 318 pages. \$1.75 net.

A meaty book, by a professor in the Memorial (Congregational) College at Brecon, Wales, which attempts, and to a considerable degree successfully achieves, the al-

most impossible task of giving a comprehensive yet compact view of the field of religion philosophically criticized and interpreted. The difficulty is increased by the fact that there are many philosophies of religion, just as there are many competing cults and faiths.

Prof. Edwards treats of this vast subject under the heads—The Problem and Scope of the Philosophy of Religion, The Origin of Religion in the Light of Anthropology, The Psychical Origin and Development of Religion, The Historical Development of Religion, The Nature of Religion, Religion and the Problem of Knowledge, Religion and Ultimate Reality, and God and the Absolute: to which is added a brief account of Prof. Rudolph Otto's "The Idea of the Holy," in which a unique category of value is demanded for "the Holy," for which the term "numinous" is coined, and which is defined as an original feeling-response, a kind of creature-feeling of "self-abasement into nothingness before an overpowering, absolute might of some kind." Prof. Edwards holds that Otto's "wholly other," or sheer transcendence, is out of all relation to us, and that Christianity must stress not only the sublimity of God, but also his affinity and nearness to man.

The book is written in a clear direct style, sprinkled with apt quotations, and acutely argued. The author is not content with the barren unity of a self-contained Absolute, or pantheistic absorption, but rests his argument finally in the consummation which Christ ardently desired when he prayed "that they all may be one," namely, in a dynamic contact with the heart and will of God as revealed in Christ.—C. A. S. D.

Science and Religion, by J. Arthur Thomson. Charles Scribner's Sons, New York. 280 pages. \$2.

This meaty volume contains the Morse Lectures for 1924 delivered at the Union Theological Seminary, New York, by one of the most distinguished scientists of the world,—a prolific and convincing writer, professor of Natural History in the University of Aberdeen. Its aim is to show that the results of modern scientific research cannot be regarded as antithetic to religious interpretation.

This is a sound assumption—when both science and religion are of the right kind. Science can get on only through realizing its limitations, and religion can have nothing but cordial sympathy with genuine science.

The keynote of the book might be said to be sounded in an utterance quoted from Professor J. H. Poynting, who in an address before the British Association in 1889 said, "We must confess that physical laws have greatly fallen off in dignity. No long time ago they were quite commonly described as the fixed laws of nature, and were supposed sufficient in themselves to

govern the universe. Now we can only assign to them the humble rank of mere descriptions, often* erroneous, of similarities which we believe we have observed." Dr. Thomson adopts this more modern view that science does not explain but merely describes things, a change which perhaps dates from Kirchhoff's definition of mechanics as the science of motion, whose object it is to "describe" completely the motions that occur in nature.

In six suggestive chapters the author treats of Science and Religion, The Unseen Universe and the Nature of Things, The Powers of the World, The Implications of Life, Psychology and Religion, and A Contribution to Natural Religion. He sums up his own views in the statement that "modern scientific formulation in terms of the Lowest Common Denominator cannot be regarded as antithetic to religious interpretation in terms of the Greatest Common Measure." To this discussion are appended three valuable papers, written by the author's youngest son, David L. Thomson, B. Sc., on Relativity, the Quantum theory, and States of Matter.

This is a book not so much for the learned as for the learning, and it will prove very helpful to all thoughtful readers.—C. A. S. D.

Piloting the Sunday School, by E. Morris Fergusson. Fleming H. Revell Co., New York. 152 pages. \$1.25.

In spite of great activity in the field of religious education as covering the whole week, it still remains true that the Sunday school is the only hope of millions of young people. In the great majority of schools the superintendent is still his own director of religious education.

This book has such superintendents in view. Dr. Fergusson passes on to them the best up-to-date suggestions gathered from his own experience and observation in the front rank of religious education as to the life and methods and staffing of a Sunday school.

ALSO RECEIVED.

Roman Catholicism and the Ku Klux Klan, by Charles E. Jefferson. Fleming H. Revell Co., New York. 35 pages. 25 cents.

A reprint from Dr. Jefferson's larger book, "Five Present-Day Controversies." He states the known facts. He considers the Pope's refusal to have anything to do with the Lambeth proposals for church unity "the most tragic event in the history of our generation," not excepting the war itself. His advice is to keep out of the Klan.

Unto Me, by Walter Rauschenbusch, Pilgrim Press, Boston. 31 pages. 15 cents.

Reprint of an essay in which the author argued for the religious and Christian quality of social work: which, indeed, brings a new experience of self-sacrificing religion, he says.

Guide to Salvation, and Rules of Christian Life, by Stephen L. Testa. American Tract Society, New York. -16 pages. 5 cents.

First, a detailed appeal to the reader, answering objections, etc., and closing with a declaration (to be signed) of belief in Jesus as Saviour and

Master. Then, directions about consecration and suggestions for daily Christian living.

The Most Important Thing in My Life. 29 pages.

Reprint of an interview with Dr. Howard A. Kelly of Baltimore in the "American" magazine. The religion of the Bible is the thing referred to. **Is the Bible True?** by William J. Bryan. 28 pages.

Modern Education at the Crossroads, by M. H. Duncan. 32 pages.

The Public Reading of the Word of God, by A. T. Pierson. 31 pages.

Principles, rules and suggestions for the intelligent and effective oral reading of the Bible.

Each of the foregoing, 10 cents. Bible Institute Colportage Association, 826 North LaSalle Street, Chicago.

AMONG THE LATEST BOOKS.

Bits of China, by Christine I. Tinling. Revell. 222 pages. \$1.50.

Both Sides of Evolution, by Charles Spurgeon Knight. Arthur H. Field Publishing House, San Jose, Cal. 235 pages.

Conversions: Christian and Non-Christian, by Alfred C. Underwood. Macmillan Co., New York. 283 pages. \$2.

God's Way with Man, by Lily Dougall. Macmillan. 93 pages. \$1.

Handbook of the Outdoors (A), by Earle Amos Brooks. Doran. 238 pages. \$2 net.

Hero Tales from Mission Lands, by W. P. Nairne and Arthur P. Shepherd. Doran. 238 pages. \$1.75 net.

Lion in His Den (The), by Lynn Harold Hough. Association Press, New York. 206 pages. \$1.75.

Little Children of Mission Lands, by Mary Entwistle. Doran. 199 pages, illustrated. \$1.75 net.

Mystery-Religions and Christianity (The), by S. Angus. Charles Scribner's Sons, New York. 357 pages. \$3.50.

Negro Around the World (The), by Willard Price. Doran. 75 pages, with maps. 75 cents net.

New Orthodoxy (The), by Edward Scribner Ames. University of Chicago Press, Chicago. 127 pages. \$1.50.

Peasant Pioneers, by Kenneth D. Miller. Missionary Education Movement, New York. 200 pages. 60 cents and \$1.

Peril of Power (The), by Henry Howard. Doran. 258 pages. \$2 net.

Romance of the Last Crusade (The), by Vivian Gilbert. D. Appleton & Co., New York. 235 pages. \$2.50.

Seeing America for Christ, for Junior Department Daily Vacation Bible School, by Arthur Henry Limouze. Presbyterian Board of Publication, Philadelphia. 210 pages, illustrated. \$1.75.

Stranger Than Fiction, by Lewis Browne. Macmillan. 377 pages. \$2.50.

Tibetan Folk Tales, by A. L. Shelton. Doran. 193 pages, illustrated. \$2 net.

To Be Near Unto God, by Abraham Kuyper. Macmillan. 679 pages. \$3.

Wonder of Life (The), by Joel Blau. Macmillan. 229 pages. \$2.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

In Coming Numbers.

A Divine Drama. Dan Crawford.

In Gratitude for the Bible. Dr. Hutton.

Life's Thwartings. Dr. Norwood.

On the Road. Dr. Jones.

The Calling of Simon and Andrew. Mr. Trotter.

The Inspirational Value of the Coming Again of our Lord. Dr. Broughton.

What Is Success? Dr. Poling.

THE SPREAD OF CHRISTIANITY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

June 7. Peter's Broadening Vision.

Acts 10 to 11. 18. Lesson portion, 11. 5-18.

Peter finds himself in pickle. He is not a pope. Christian believers at Jerusalem are scandalized and hostile. News has reached them that Peter has actually visited a Roman centurion at Cæsarea, and lodged and eaten in his home. Such a thing was an unpardonable breach of inherited religious exclusiveness and etiquette.

Peter was probably not surprized. He knew how they felt: he had felt that way himself (10. 14, 28). It had taken a vision from God to open his own eyes to God's larger purposes in the gospel.

How shall Peter meet this storm of criticism and contention? By facing his fellow believers and telling them the plain facts which had conquered his own prejudices. At this point our lesson portion begins.

The teacher should read over about 20 times the full narrative beginning at 9. 43 and ending at 11. 18, so as to have every

detail at the end of his tongue. The incident is second in importance only to Pentecost. The story is so straightforward that if you can only make it live again for your scholars they will get the points as readily as those Jerusalem believers did. It made an immediate impression on them: why not on your scholars?

Put yourself in Peter's shoes—or sandals—and live over the whole episode with all the earnestness and understanding you can command.

The vision, 5-10.

Peter was not asleep when the trance overtook him, even though he was at devotions. He was praying. Compare 10. 9-16.

Arrival of Cornelius' men, 11.

Their arrival solves the meaning of the vision for Peter.

Compare 10. 1-8, 17-23. These verses shift the movie from Joppa to Cæsarea, 30 miles north, where the Spirit of God is

weaving the web of providence to bring Cornelius and Peter together.

Visit to Cornelius, 12-17.

Compare 10.24-48. Points to emphasize are that Cornelius was not a saved man, though he was not far from the kingdom; that Peter's testimony to Christ was so guided by the Holy Spirit that after he had given it, and before he got started on his own speech, the Holy Spirit fell on the audience as on the believing group at Pentecost,—a second Pentecost, the Gentile Pentecost; that the Holy Spirit fell without the laying on of hands or other mediation or condition other than faith in Jesus Christ; that Peter recognized it as the fulfilment of Christ's promise, and that God is no respecter of race (though he is of character).

"The Gentiles also," I, 18.

Verse 18 is a grand climax. It summarizes the whole story.

Those Jerusalem believers showed themselves to be true Christians, by the generous way in which they accepted Peter's explanation. Prejudice disappeared. They desisted from further questioning and objection. They extolled the goodness of God (Weymouth). The momentous truth was accepted that even Gentiles could become Christians without first becoming Jewish proselytes.

The key to the whole incident is in the words "The Gentiles also."

June 14. The Church in Antioch.

Acts 11. 19-30.

So Stephen is not dead yet! Here begins the story of another line of church expansion that started from Stephen's witness and martyrdom.

JEWS—GREEKS. Special significance lies in these words. It was an innovation when the fugitive believers belonging to Cyprus and Cyrene (North Africa) talked to Greeks about the Lord Jesus. The apostles were not officially ready to evangelize the Gentile world, but these unnamed laymen could not keep silent about their Saviour and Lord.

THE CHURCH IN ANTIOCH. Luke was impressed by the size of the movement. "A vast multitude" (Weymouth) believed and turned to the Lord (21). "Much people" was added (24), "much people" was taught (26).

This is Antioch in Syria: consult a map. With a population of half a million, it was third city in the empire, next after Rome and Alexandria.

The church almost immediately becomes the premier Christian church, at least so far as Acts is concerned. For it becomes the mother church of foreign missions (c.

13), from which Saul sets out, and to which he returns to report, and to rest.

COMMISSIONER BARNABAS. Recall previous references to Barnabas, and add to his portrait the touches recorded here: his own gladness over the favor God has shown, his exhortation to constant devotion, the character Luke gives him in verse 24, his wisdom and unselfishness in going after Saul to help consolidate the work.

THE NEW NAME "CHRISTIAN." It implies that the group of believers was not regarded as a sect or section of Judaism, but as an independent congregation. It reveals what—or whom—Antioch saw back of the changed lives of the believers: they belonged to Christ.

The name was not used by believers themselves during the time covered by Acts. It occurs in only two other places in the New Testament, on the lips of outsiders as here,—Acts 26.28 and 1 Peter 4.6.

ENTER SAUL! Scholars think that ten years or so have elapsed since Saul slipped out of Jerusalem (9.26-30). What gaps of silence we find in the Bible! God has use for Saul again in the main stream of church history. Imagine how he must have felt when his good friend Barnabas turns up at Tarsus and wants him to come to Antioch!

We see the irony of providence again as Saul for a whole year acts as godfather to Stephen's spiritual grandchildren.

What a wonderful opportunity for Saul! A man could not teach for a year without formulating his own thoughts and arguments.

June 21. Peter Delivered from Prison.

Acts 12. Lesson portion, 5-17.

Scene I. The prison, 5-11.

The conditions at the moment are related in 1-4. A fresh wave of persecution has broken upon the believers: political persecution this time, not ecclesiastical.

What could the brotherhood do under the circumstances? How could they help Peter?

Only one resource was available,—prayer. Verse 5 is a key verse. That "But" switches the course of events away from Herod to God; it introduces elements that Herod and all his soldiers cannot meet.

What good did their praying do? Did God hear and answer?

The narrative bears its own stamp of truth. It reads like the account of an eyewitness. And how naturally it reads, in spite of the supernatural factors,—the angel, the light, the falling chains, the opening gate! With no undue haste, but in a quiet and ordered way, Peter finds himself in the open street. On the face of it, God did answer prayer!

Scene II. Mary's house, 12-17.

The scene changes to a certain private

house where a group of believers are on their knees. As soon as the angel has left Peter he pulls himself together, makes his way to this house, and knocks for admittance.

Now we get one of the strangest and most human touches in the whole Bible. Those people would not believe Rhoda, and even when some one at last opened the door and Peter entered, they were astonished.

The possibilities of prayer.

Here was the prayer of a small, obscure, persecuted group of believers pitted against the might of Rome.

Herod had it all planned, "but prayer" could thwart him.

Peter was chained between two soldiers, "but prayer" could bring an angel to release him.

Guards before the door kept the prison, "but prayer" could open the gate "of its own accord" and let Peter go free.

But no wonder the world questions the value of prayer when believers themselves manifest such practical unbelief in it, show such slowness in recognizing answers. If Rhoda had not stuck to her assurance, if Peter had grown impatient or afraid of capture and had gone away, the answer to their prayers would have "failed,"—but the fault would all have been on man's side, not God's.

The great problem today is to get the individual believer and the united church to its knees. It may take persecution to accomplish it.

June 28. Review. How the Gospel Spread.

Acts 12 marks the end of a natural division of the book. This has been called the Jewish section, while what follows is the Gentile section. It is located mostly in Judea, while the rest of Acts is outside Judea. It is a time of transition in doctrine and method, whereas church truth and organization and expansion become clear in the coming chapters. Be sure that your scholars have a grasp of the contents up to now, especially where they carry on into the lessons of the next six months.

Geographical review. Take a map and locate every place mentioned during the quarter, from Jerusalem to Antioch, associating events with each place.

Biographical review. Make a list of every outstanding person, and what they stand for. Note that Peter and the other apostles now disappear, except in chapter 15. Fasten the facts of Saul's earlier life in the minds of your scholars. Also, be careful to show the part our risen Lord and the Holy Spirit played in these opening chapters of church history.

Topical review. This is another way to recall the principal events of the quarter: How the church was born, how it grew in numbers, how it expanded in its reach; healing in the name of Christ; Christian benevolence; Bible teaching and preaching; how to lead men to Christ; what is a Christian; the power of prayer. These are a few among the many topics in the past lessons.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

How Should We Invest Our Lives?

Romans 12. 1, 2; 1 Corinthians 10. 31-33. June 7.

A Chinese convert, Dr. Li, said, in commenting on Christian work:

"I am struck with the way in which Christian men are taken up with the idea of using the Lord instead of with the idea of letting the Lord use them."

Since it is a reasonable investment that God requires of our lives, the best results are gained by letting God decide what use he can make of them.

* * * * *

"Nobody seems to want me," said the youngest girl of a large family. "I am a cripple, and in everybody's way."

As she spoke, she was passing a bookseller's shop, and she saw a book entitled "The Lord Hath Need of Him." After reaching home she read over and over the opening verses of Matthew 21, then said:

"The Lord used a donkey, so perhaps he will use me. I'll ask him if he will."

Forty years afterward a lame Biblewoman died, loved by hundreds and blest of God. That Biblewoman was once the crippled girl.

The highest goal any of us can reach in our life investment is the "Well done" of our Master: and thank God, we can all reach that!

* * * * *

A newspaper tells us that Luther Burbank, the wizard of horticulture, has developed a new flower which even without water holds its freshness and fragrance for a year. It is inexpensive, making it possible for the humblest home to possess it.

Burbank has invested his life in vegetables, fruits and flowers that have benefited and increased the happiness of mankind. This is but one of the innumerable things one can do with life, for the glory of God.

A young girl, recently converted, said to her pastor:

"But, Mr. X, I can take Jesus Christ with me to the theater and the ballroom."

To which the pastor replied: "Indeed, is that so? You can take Jesus with you! I did not know that was the order,—that it was yours to lead and his to follow."

Let us never forget, O my friends, that if we invest our lives for the glory of God we must follow his Son! Whether we eat or drink or play, we must do all to the glory of God.

Leadership: Its Price and Its Rewards.

2 Corinthians 12. 11-21; 2 Timothy 4. 6-8.
June 14.

ITS PRICE.

Faith in God.

God lives: there rest my soul;

God hears: before him bow;

God sees, and can control;

God leads: then follow thou!

O heart, be done with all thy care!

Self-control.

A certain woman's organization was in trouble, owing to the faithlessness of a member. The president, greatly incensed, in talking the matter over with a friend asked:

"Do you think a little temper is a bad thing in a woman?"

"Certainly not," replied the friend. "It is a good thing, and she should never lose it!"

Unselfishness.

A painting by a Dutch artist showed a Madonna looking at something that did not appear on the canvas. The X ray revealed the fact that a child had been painted over.

So selfishness is sometimes invisible till leadership reveals it. Beware of it!

Humility.

Earthly thrones are built with their steps leading up to them, but the thrones of the eternal kingdom are built with steps leading down. We must descend if we would reign, we must stoop if we would conquer. As leaders we must never, no, never do unto a follower what we would not like done unto us if we were in his place.

ITS REWARDS.

Spiritual strength.

What the world needs is not physical or intellectual giants in leadership, but men strong enough spiritually to do the right at all costs. Such should be the aim of all leaders.

Joy.

A Yorkshire factory girl, an acknowledged Christian leader among her associates, was walking up and down the platform,

waiting for the train. In a firstclass compartment sat a lady of title, wealth and culture, who was struck with the girl's joyful look. She called her in and asked:

"What makes you look so happy?"

The girl told her of her life among the girls so simply and humbly that during the conversation the lady was led to accept Christ.

Life as a Hurdle Race.

Hebrews 12. 1-4. June 21.

The hurdle of worry confronts the best of us at times.

In a leaflet issued by the U. S. Public Health Service statistics on nervous diseases show the tendency of worry to shorten life.

"So far as is known, no bird ever tried to build more nests than its neighbor, no fox ever fretted because he had only one hole, no squirrel ever died of anxiety lest he should not store up enough nuts for two winters instead of one, and no dog ever lost sleep because he did not have enough bones laid by for his declining years."

* * * * *

A poor paralytic was wheeled down the aisle and placed in front of the platform in one of Mr. Alexander's meetings. When he was asked by Mr. Alexander what was his favorite hymn he answered, "Count Your Blessings."

He is a conqueror who overcomes ill health and physical inability uncomplainingly. R. L. Stevenson wrote that his whole life had been a struggle to overcome ill health. But he overcame by patience, courage and the grace of God.

Have you any hurdle over which the grace of God cannot carry you?

* * * * *

Another hurdle is that of anger.

A young Christian whose besetting sin was anger became of a remarkably sweet disposition. "I was told," he said, "by my pastor that every outburst of anger pierced the heart of Jesus. So I hung a picture of our Lord in my room, and every time I lost my temper I put a thorn in that picture. The picture was soon covered with thorns. As I looked, a great love and contrition came over me, that he should so suffer because of my sins. Now I say, 'Not I, but Christ,' and his sweetness expels my anger."

* * * * *

An American millionaire, after showing his palatial mansion and beautiful grounds to a Quaker, said:

"The almighty dollar has done it all. What cannot money do!"

"Ah, friend," replied the Quaker, "thou remindest me of how the worship of the golden calf kept the Israelites out of the Promised Land. Maybe thy dollars will do the same for thee!"

O my friend, are thy dollars keeping thee from a clean leap over life's hurdles?

My Answer to the Missionary Challenge.

Isaiah 6. 8, 9; 1 Thessalonians 2. 8. June 28.

Our answer to the missionary challenge is found in the way we decline the personal pronoun I.

Some say,—and they are a great host,—First person, I; second person, thou; third person, he.

Others say,—and they are comparatively a small number,—First person, he (God); second person, thou (our fellow man); third person, I (myself last of all).

Which declension are you using?

* * * * *

Isabel Crawford, missionary to the Indians, writes that as she was about to come East on vacation one of her teachers came to her and said:

"I have nothing to give you to make your heart happy, but I send my best love to your mother because she did not keep you at home."

God bless the dear mothers for such answers as they have made to the missionary challenge! None but God knows the aching void left in the mother's heart as she has watched the precious ones sail for distant tasks in the whitened harvest fields.

When a missionary in Egypt was telling of Jesus' love to a group of women, one of them arose and said:

"Do the women in your country believe it? It seems too wonderful to be true."

"Yes," replied the missionary, "we do believe it."

The woman stood with bowed head a moment, then said:

"I don't think they can all believe it, or they would not have been so long coming to tell us."

Millions of unredeemed are demanding your answer to the missionary challenge in deeds. What shall they be?

* * * * *

He needs them all,—the open hand,
The willing feet, the loving heart,—

Then—

Yield thy poor best, and ask not how or why,
Lest one day, seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break out into a bitter cry:
I might have furnished, I, yes, even I,
The two small fishes and the barley bread!

Your answer may come too late. God is just, and no respecter of persons. If you do not answer his request, he will call another. Then what a loss will be yours throughout eternal ages!

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

JUNE, 1925.

MONDAY, 1st. *I prevented the dawning of the morning, and cried: I hoped in thy word.* Psalm 119. 147.

Begin the day with God!

He is thy sun and day,

He is the radiance of thy dawn:

To him address thy lay!

Thy first transaction be

With God himself above:

So shall thy business prosper well,

And all thy days be love!

—Horatius Bonar.

TUESDAY, 2nd. *He hath said.* Hebrews 13. 5.

If we can only grasp these words by faith, we have an all-conquering weapon in our hands. What doubt and fear will not be slain by this two-edged sword? This may teach us the extreme value of searching the Scriptures, and besides reading the Bible to store our memories richly with the promises of God.—C. H. Spurgeon.

WEDNESDAY, 3rd. *And it shall come to pass that before they call I will answer,*

and while they are yet speaking I will hear. Isaiah 65. 24.

We talk about heaven being so far away. It is within speaking distance to those who belong there.—D. L. Moody.

THURSDAY, 4th. *Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and Let every one that nameth the name of Christ depart from iniquity.* 2 Timothy 2. 19.

Stability and sincerity go together. A true Christian will hasten from wrong.—John Timothy Stone.

FRIDAY, 5th. *Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.* Matthew 4. 1.

It is today unphilosophical to think of a personal devil: we must talk of the spirit of evil, that is, the tendency to evil in the man's own heart. But what was this spirit of evil in Jesus Christ? And if it was the spirit of evil outside him, who was it? Within the sinless Christ was no evil tendency whence came the temptation.—Mark Guy Pearse.

SATURDAY, 6th. *Rooted and grounded in love. Ephesians 3. 17.*

Love is the best soil in which to plant if you want to have a good crop.

SUNDAY, 7th. *I know thy works, and tribulation, and poverty, but thou art rich. Revelation 2. 9.*

Outward adversity of a church, of a people, or a person, is not proof of essential poverty or weakness. How often it has been that some struggling company of believers, fighting with poverty, contending for very existence, has been the truly rich and prosperous church!—G. Campbell Morgan.

MONDAY, 8th. *Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him. Hebrews 5. 8, 9.*

No father can train his children unless they are obedient. No teacher can teach a child who continues to disobey him. Pray God to imprint this lesson on your heart: the life of faith is a life of obedience. As Christ lived in obedience to the Father, so we too need obedience for a life in the love of God.—Andrew Murray.

TUESDAY, 9th. *Take Mark, and bring him with thee, for he is profitable to me for the ministry. 2 Timothy 4. 11.*

Let us not despair, then, over those who may have disappointed our earlier hopes: they may return to comfort our gray hairs!

WEDNESDAY, 10th. *The Lord hath sent his angel, and hath delivered me out of the hand of Herod. Acts 12. 11.*

If those who believe in God did but realize how he feels toward them, how bold their prayers would become!

THURSDAY, 11th. *Now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known. 1 Corinthians 13. 12.*

Not till the loom is silent,

And the shuttles cease to fly,

Shall God unroll the canvas,

And explain the reason why

The dark threads are as needful

In the Weaver's skilful hand

As the threads of gold and silver

In the pattern he has planned!

FRIDAY, 12th. *By this shall all men know that ye are my disciples, if ye have love one to another. John 13. 35.*

The man that hasn't any love in his creed may let it go to the winds: I don't want it!—D. L. Moody.

SATURDAY, 13th. *Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers that ye may stand perfect and complete in all the will of God. Colossians 4. 12.*

Search, that you may know his will. Accept, that you may delight in his will. Stand fast that you may fulfill his will.—Hubert Brooke.

SUNDAY, 14th. *Upon the first day of the week, let every one of you lay by him in store as God hath prospered him. 1 Corinthians 16. 2.*

Proportionate giving is a fixed principle laid down in the Word of God. It is not enough for the rich, or even those in moderate circumstances, to say that they give as much as others do who may have much less of this world's goods than they have, but they, yes "every one," must give in proportion to their prosperity and possessions.

MONDAY, 15th. *Blessed is the man that trusteth in the Lord! Jeremiah 17. 7.*

You who read this, have you found this blessedness? Now look up to God, and speak to him, and at this moment accept the great provision of his grace in him who hath loved us and given himself for us!—Mark Guy Pearse.

TUESDAY, 16th. *The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Thessalonians 3. 12, 13.*

Since the fall in Eden man has been noted for spiritual instability. Many start well, but soon drop by the way.—L. L. Pickett.

WEDNESDAY, 17th. *Men ought always to pray, and not to faint. Luke 18. 1.*

Is there enough craving in our prayers? Do we not too often come away from the throne of grace without even looking to see if we are any better off for going there? The beggar knows when he has received that for which he asks.

THURSDAY, 18th. *Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth. Acts 1. 8.*

"Witnesses unto me." Not some old experience, but what Christ is to you; not merely a system of doctrines, but the truth as it is in Jesus; not conventional preaching merely, but preaching the whole truth wherever you are and whoever may be your audience.—A. B. Simpson.

FRIDAY, 19th. *Though our outward man perish, yet the inward man is renewed day by day. 2 Corinthians 4. 16.*

There is one lesson that all young Christians should learn, namely this,—the absolute necessity of fellowship with Jesus each day. This lesson is not always taught at the

beginning of the Christian life, nor is it always understood by the young convert. He should realize that the grace he has received of the forgiveness of sins, of acceptance as God's child, of joy in the Holy Ghost, can only be preserved by the daily renewal in fellowship with Jesus Christ himself.—Andrew Murray.

SATURDAY, 20th. *He shall baptize you with the Holy Ghost and with fire! Matthew 3. 11.*

For a Christian to be cold is sin. It can only come from our neglecting to stir up the gift that is in us. People reproach us with extravagant emotion: let us confess that we have never deserved that reproach half so much as we ought!—Alexander Maclaren.

SUNDAY, 21st. *One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple. Psalm 27. 4.*

In Scripture the house or dwelling is presented as a means by which to make our fellowship with God assume a definite form. The idea of dwelling in the house of our God is the richest thought that is given us to set forth the most intimate and tender fellowship with him.—Abraham Kuyper.

MONDAY, 22nd. *The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isaiah 35. 10.*

Take up a dictionary, and once in a while you will come across a word marked obsolete. The time is coming when those two words "sighing" and "sorrow" shall be obsolete. Thank God for the outlook!—Joseph Parker.

TUESDAY, 23rd. *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment! John 12. 3.*

To deeds of love thus odors cling:
Time has no power their scent to kill
When broken hearts some offering bring
The house with redolence will fill.

—George G. Phipps.

WEDNESDAY, 24th. *Receive ye. John 20. 22.*

It is a great thing to ask: it is a still greater thing to receive. There are many askers to one receiver. We make our request, but we do not take the answer. We call for the water, but we do not fill our pitchers. We present the promissory form, but we do not wait for the money. And

so we have frequently a maimed conception of prayer. We have regarded it only as a petition, while an equally vital content is reception.—J. H. Jowett.

THURSDAY, 25th. *I will never leave thee. Hebrews 13. 5.*

No promise is of private interpretation. When God opens a well for one, it is that all may drink.—C. H. Spurgeon.

FRIDAY, 26th. *A bruised reed shall he not break. Isaiah 42. 3.*

Political economy breaks bruised reeds. Science of a certain kind says, We must lay down a law of the survival of the fittest, and if the reeds are broken, throw them away. Jesus Christ says, Throw nothing away! Let us work for the saving of every life, and see that we work so carefully, with so critical a love and patience, that we lose nothing at last but the son of perdition, the son of waste.—Joseph Parker.

SATURDAY, 27th. *He that humbleth himself shall be exalted. Luke 14. 11.*

I shall find it easy to humble myself when I compare my character with that of God, and I shall find it easy to take a low seat when I know my true condition.

SUNDAY, 28th. *Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth. John 16. 13, R. V.*

Protestants are perpetually being told that they have no center of authority. Those who make this statement forget that the one, the abiding, and the only center of authority in matters of faith and doctrine is the Holy Spirit.—G. Campbell Morgan.

MONDAY, 29th. *What think ye? A certain man had two sons, and he came to the first, and said, Son, go work today in my vineyard! Matthew 21. 28.*

We need men in the church who believe in Jesus Christ, who will live and act like sons of God and not like employees, asking, "What is there in all this for us?" The church is Christ's workshop, and through you he must reach the world.—I. P. Johnson.

TUESDAY, 30th. *In your faith supply virtue, and in your virtue knowledge, and in your knowledge self-control, and in your self-control patience, and in your patience godliness, and in your godliness brotherly kindness, and in your brotherly kindness love. 2 Peter 1. 5-7.*

Walking every day more close

To our elder Brother,

Growing every day more true

Unto one another,

Leaving every day behind

Something which might hinder,

Running swifter every day,

Growing purer, kinder!

BIBLE NOTES FOR DAILY DEVOTIONS.

WHAT JESUS THOUGHT ABOUT LIFE'S PROBLEMS

Rev. John Gardner, D. D., Riverside, Cal.

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WHAT JESUS THOUGHT ABOUT THE VALUE OF HUMAN LIFE.

Monday, 1st. Matthew 25. 31-46.

If Jesus had thought of God in other terms than those which we have been studying he would not have appraised human life as he did. Because of the character of God and the relationship of God to man, the weakest, most helpless and most despised of human mortals is of infinite value. God is not detached from his universe as a man is detached from the mechanism he has made. God expresses himself in and through the universe. Everything that is has a divine aspect. He makes the clouds his chariot, he causes the rain to descend and the sun to shine on evil and good, he clothes the lily with glory, he feeds the birds and observes the sparrow that falls from the housetop; in him we men and women live, move and have our being. Because of this intimacy all life is sacred and all our thoughts and acts are charged with grave responsibility.

The keyword of the passage we are considering today is "Inasmuch." It identifies the highest with the lowest, the mightiest with the weakest, the holiest with the most imperfect. Those classes specified should be noted. They are the hungry, the destitute; the lonely, the homeless; the diseased, the disreputable. Christ is identified with such as these, and our attitude towards them is in the ultimate our attitude towards him. "From the principle of the worth of every human being as a brother of Jesus, a child of God, have sprung all the 'gesta Christi,' the achievements of Christianity in the sphere of philanthropy, education, the uplifting of the despised and downtrodden, the ingathering of the outcast."

Dear Lord, we are unworthy of the least of thy mercies, yet thou hast crowned us with glory and honor! Help us to live worthily! May we learn to put on our Lord Jesus Christ in all things! In his name. Amen.

Tuesday, 2nd. Matthew 6. 24-34.

Human society is not built on the rights of man. Our constitution may guarantee to every man life, liberty and the pursuit of happiness, but let a man infringe on the property of another and see what would

happen! A starving man is not permitted to take an apple which does not belong to him. So sacred are the rights of property that magistrates have been known to send a man to jail for three months for snaring a rabbit, and immediately after to fine a man sixty cents for fracturing a woman's skull in a fit of temper!

Men will give a fortune for a rare orchid, they will spend thousands for pedigree stock, they will make careless husbandry a participating offence because it imperils the harvest fields of their neighbors. The breeding of children is the only haphazard event in Christendom. Wars are made for economic reasons, and on the battlefield men are sacrificed in the most careless fashion. Sir Philip Gibbs wrote a terrible book after the great European conflict of 1914-1918. It is entitled "Now It Can Be Told." Its horrors make the blood run cold. But then, who values the life of a common soldier? He is only a number in a regiment.

Jesus insists that a man is of more value than flowers or birds. To build our laws on such a principle would make the mightiest revolution in history.

Until governors learn the lesson, what is to happen? First, a man is to remember his own worth. Second, he is to remember that the universe is built on the foundations of human worth, and that nations are being judged by God's standards, and not their own. Omnipotent justice is engaged in vindicating human rights as superior to those of flowers, birds, animals. Third, he is to make the things essential to the highest life his primary concern. A man can over-emphasize his physical needs. The Christian attitude toward human well-being is to subordinate all other objects of quest to the establishment of a world order in which the reign of God is paramount and righteousness the controlling factor in all human transactions.

Our Master, we would learn to respect ourselves, and to strive after those things which thou hast made possible for those who love thee! May we honor thee in our relationship to those whom thou hast redeemed! Amen.

Wednesday, 3rd. Mark 3. 23-28; 7. 1-13; 12. 41-44.

Jesus found himself involved more and

more in controversy because of his attitude towards institutions.

During many centuries the authority of the church had spread itself over life. Men must not show mercy to any distressed human being on the sabbath day if doing so involved what the scribes interpreted as labor. A man was absolved from discharging the ordinary demands of filial duty if his zeal for the church had led him to assign his resources to the maintenance of its ministries. Sacred days, hallowed buildings, attention to ritual, were charged with significance. All other interests, human life itself, must be subordinate to the claims of sanctity.

Because Jesus refused to accept the standards and principles of church officials when these infringed on the claims of human suffering and sorrow, it was resolved to put him to death, and the sentence was executed.

Why did Jesus defy the ecclesiastics of his day? Because he adjudged a man, even a sick man and a pauper, as being more important than the most venerable and hallowed institutions. He did not repudiate the sabbath or the church. His custom was to worship in the synagogue on the sabbath day. He claimed, however, that the sabbath was not instituted in any arbitrary manner, but with a view to the necessity of human beings. The claims of man are supreme over any and every institution.

The principle applies as much to the state as the church. When the state assumes an attitude of contempt for human rights it destroys itself.

On the other hand, Jesus appraised the individual's attitude toward life by his willingness to support institutions that enshrine ideals. The widow who gave her mite showed that the comforts and inspirations of worship in the sanctuary were more than riches to her. They filled her soul with peace and hope. They made the hardest days happy with a sense of divine companionship and understanding.

Our Father, we thank thee for thy church, for its hallowed associations, for its ministries of grace! We praise thee for thy day, and the memories that cluster around it. May we use the means of grace, and through them become more Christlike! Amen.

Thursday, 4th. Luke 12. 13-21; 16. 13-15.

Jesus draws a sharp distinction between what a man has and what he is; between the possession of things and the recognition of the resources of his own nature. There is no greater fallacy than that revealed in saying that a man is worth so many dollars. A man is worth what he has discovered in himself, and no more. "A man's life is not part of his possessions because he has ample wealth," Moffatt translates 12. 15. It may be, however, that Good-

speed brings out the Master's meaning with greater clearness: "A man's life does not belong to him, no matter how rich he is."

The Rich Fool spoke to his soul like a man without reason. The soul is the center of thought, will, emotion. To imagine that the possession of abnormal material resources warrants a man in addressing his soul in any such fashion is to show an utter ignorance of the true nature of life. The object of the story is to teach that the individual wrongly appraises his own life who sets store by the possession of much property but ignores the acquisition through thought, will and affection of fellowship with God.

God will not accept divided allegiance. If our love be set on gold, if our wills are turned to the acquisition of self and power, if our rational forces are trained to commerce, and the spiritual side of life is ignored or relegated to odd moments at the end of a harassing week, we shall find that God is not available for fellowship. He must be supreme, or he will not give himself to us at all. Lovers of money derided and jeered our Lord for ideas and attitudes which seemed to them so ridiculous, but he did not yield his ground. They forgot that God is the great heart-reader, and will not allow sacred things to be tampered with.

Our Father, thou hast crowned our lives with goodness! We cannot count our blessings: they are more numerous than the stars. More than all gifts we acknowledge the blessedness of knowing ourselves as thy children. Make us worthy of thee! Amen.

Friday, 5th. Luke 17. 1, 2; Matthew 7. 3-5.

Any tampering with the higher life of another or with that of one's self is regarded by Jesus as a most serious offence. To shake the faith of a humble-minded man in the things that belong to the soul's well-being will bring upon the offender the wrath of God. There is no price that we ought not to be willing to pay in order to preserve the integrity of our spiritual life. To doubt or cause to doubt about the reality of goodness, to behave in such a manner as to confuse the mind of an onlooker as to the reality of religion and ethics, to set in motion evil thoughts or perverse behavior, is an offence against which the power of God will exert itself. It is startling to have a bad example characterized as a crime meriting punishment of the direst kind.

The hypocrisy which Jesus exposes in the Sermon on the Mount has been recognized and condemned again and again. But as Plumptre says, "The teaching of the Sermon on the Mount reaches far above the level of the maxims which, to a certain extent, it resembles. It gives a new motive to the work of self-scrutiny and self-ref-

ormation. While we are blind with self-deceit, we are but bunglers in the work of dealing with the faults of others. When we have wrestled with and overcome our own besetting sins, then, and not till then, shall we be able, with the insight and tact which the work demands, to help others to overcome theirs." We are not only to trust others as we desire that we may be trusted by others, but we ought to make it our business to correct our own behavior and standards, and leave other people to do the same for themselves. This does not mean that there are no standards by which to judge whether men are living correctly or not. We can judge both ourselves and others by the standard of Christ. Having done so we must use both the spirit and the method of Christ in dealing with the problem presented.

Teach us thy way, O Lord, and help us to walk in it! Give us insight in the worth of our neighbor! Because of his need may we learn to discipline ourselves, may we learn how to serve others! Amen.

Saturday, 6th. Matthew 4.2-4; John 6. 26, 27.

Jesus took the point of view which Kant describes as the basis of morality, that each man is an "end" in himself, and all life must be judged in the light of that end. Hence, the hardest necessity that may press upon us, or, on the other hand, the discovery of special powers and endowments of our souls, must not allow us to emphasize any aspect of personal being as of more importance than the integrity of our souls. Food for the body was very important, but at the moment Jesus was in need of a realization of the purpose and power of God in relation to his redemptive work, and all other cravings must be subordinate to the problem of the hour. He sought first the kingdom of God and his righteousness, and that in the midst of the difficulties and burdens which another man would have to face if in similar circumstances he were seeking the solution of the same problem.

We must beware lest the love of "material benefits" mars our intercourse with Christ. Men have advertised the "paying" qualities of godliness. They have declared that if we give our hearts to God we shall become prosperous here and go to heaven when we die. Now there may be gain in religion, but to seek God because it pays is to show that we are irreligious. To seek food for the soul is the true motive in prayer and worship. Christ is the bread of heaven, not of earth. He has come to nourish the souls of men. The higher life of man is fed by fellowship with the highest personality.

Our God, thou hast made us for thyself: may we find ourselves in thee! Help us to guard our souls against those secret dan-

gers that lurk within, and tempt them to forget thee and to find in lesser things their life and peace! Teach us how to walk with thee! In Christ's name. Amen.

Sunday, 7th. John 3.1-6, 16-21, 36.

Jesus teaches that human life will never attain its glory until there is a radical change. The oldest, wisest, most highly trained intellects must be willing to admit that they have been on a false trail, and need to go back to the beginning and learn life over again. It is not merely a change of view that is necessary, but a quickening and vivifying of the higher regions of personality by the Spirit of God. It is at this point that men stumble. They will not admit either the necessity or possibility of throwing their theories and achievements to the discard.

Scripture and experience might have guided Nicodemus. John the Baptist and Jesus Christ saw clearly enough and taught positively enough. But more than that, Jesus was in himself the exponent of a life lived on the new basis, and some day a sin-sick, dying world will look to him and be saved. He came not to condemn and judge the world, but to save it by leading it back to a new beginning in God.

Men are governed by their conception of God. If their God is love, and life is built on faith in God's love as revealed in Christ, they will attain eternal life.

There are a few sentences in "The Lord of Thought," by Lily Dougall and Cyril W. Emmet, which I should like to quote:

"To teach an ideal of God and goodness hitherto undreamt of, Jesus could only exemplify it in action and seek by parable to create an atmosphere in which the new thought could grow. . . . In the Gospels we breathe a new religious atmosphere, because we find them dominated by a new idea of God. . . . Jesus seems to be a character of whom it is impossible to write, whom it is impossible to quote, without bringing the soul of man out from under dark, ornate theological architecture into the sunny, open spaces where it may be true to the kindred points of heaven and home."

Almighty Father, we turn to thee for renewal, for quickening, for life! We thank thee that thy purpose is our salvation, and not our destruction. Make us aware of the presence of thy Spirit! Help us to open our beings to his power! Amen.

WHAT JESUS THOUGHT ABOUT FAMILY LIFE.

Monday, 8th. Mark 10.2-12.

There are many interesting problems raised by this passage. There is the question of the validity of all Scripture. Jesus ventures to set a passage from Genesis

against one from Deuteronomy, and to shew that one passage came nearer to the heart of things than another. But our object just now is to see what Jesus thought about the family.

Taking the passage as a whole, we see that he places husbands and wives on an equality. He does not countenance double standards. Comparing this passage with other words of his, we see that he demands from husbands loyalty to their wives, and reverence and respect for womanhood. A married man is not allowed to even imagine himself making love to a woman who is not his wife.

Divorce is not natural. If men and women would dwell together in recognition of love as a sacred bond, if they would hallo w their union, if men refrained from vagrant love and women dwelt in chastity of thought, there would be no desire for divorce. When the Scriptures provide for divorce they merely attempt to regulate a situation which ought never to have arisen. Marriage is so natural an experience and so charged with divine significance that all other relations must be subordinated to it. Those who marry enter into a sacred fellowship. To encourage divorce is to disturb the sanctities of life. If marriage is to supersede the filial relation, it must be because it is more permanent. It is founded on love, it obeys a divine law and purpose: to annul it is to throw social institutions into confusion. It is a serious thing for religion and the state to agree to make its dissolution easy. If the family goes a great deal else will be jeopardized.

Most divorces today ought never to be granted. On the other hand, men and women are learning to regard each other more as equals than used to prevail when women had no rights and were compelled to bear with infidelity and cruelty without any recourse to law.

Almighty God, pour out thy Spirit on the homes of our land! Teach husbands and wives to love, respect and honor each other! Help parents and children to coöperate in godly living! May our people learn to honor thy laws in all things! In Christ's name. Amen.

Tuesday, 9th. John 8.1-11.

This story is placed in brackets in the R. V. because it is missing from some of the oldest and most important MSS. I think that most scholars do not question the possibility of its being a true record of an incident in the life of Jesus, but it may have been a story original to the sources which were used by Luke. Indeed, its proper place may be after Luke 21.37. I accept it as expressing the thought and attitude of Jesus to one of the most difficult aspects of social life. We have already seen the Master's horror of adultery, and of all emotions likely to contaminate the

virtue of woman, but now that a woman is being dragged into the open, and by men who condone moral laxity among themselves, Jesus is indignant. We must remember that the teachers of Christ's day condoned all manner of shameful acts. They said that a man could get rid of his wife if she were a bad cook, or if he saw a woman who seemed better looking. If she were not chaste he could divorce her, but not she him for a like offence. It was men of such baseness who exposed this woman. No wonder Jesus revolted from the scene and turned his eyes to the ground!

What was their motive? Did they expect him to condone her wrong? Did they invite him to oppose current opinion? Anyhow, what they found was a man who had a horror of impurity and of hypocrisy. He searched them through and through. He made them feel that trifling with virtue was an evil thing. His attitude, his silence, his one searching challenge, threw them into the confusion of shame. They left their victim alone with the Master.

What is the significance of his question and his final word to the woman? He uses a word which shews his sense of what she has done. He exhorts her to a new way of living. At the same time he treats her with manly courtesy, and makes her feel that at any rate there is one man before whom a woman is safe.

O Lord, make us sincere! May we learn to live our creed! Give us the power to heal sin-sick souls! Amen.

Wednesday, 10th. Matthew 8.14, 15; 9.18-26; 17.14-18.

In the story of the healing of Peter's wife's mother we shall perhaps feel the significance of the incident more if we think of her as the hostess. We can imagine what a lady would feel if she had a household of guests and if she were incapacitated from preparing the meals, but compelled to keep her bed. We are told that it was the home of Peter, but John tells us that Peter and Andrew lived in Bethsaida, and so it may be that on their joining the disciples Peter's wife had gone to make her home in Capernaum in the house of her mother.

The second scene is in the home of a man who ranked high among the ministers of religion of his city. His office corresponded to that of pastor. Sickness has stricken his daughter, and it seems as though death has already claimed her. In such desperate conditions recourse was had to the Master, and he gave of his power. Note his comforting of the father, exhorting him to trust and not to fear.

The third scene is equally moving. A father has an only son who is afflicted with epilepsy, and apparently beyond all cure. The impotence of the disciples to help arose from the lack of faith.

Now each of these passages brings before

us a picture of Jesus as intimately and vitally associated with the problems of family life. If he held serious views of the sacredness of human love, he also had a sense of the cares that love brings, and the need for sympathy and coöperation with those who carry the load. If he could go to a wedding and make prodigal provision for the festivities that ensued, he could also go into the chamber of sickness and grapple with the dread enemy whose reaping is so swift and resistless.

Our Master, we rejoice to think of thy fondness for human homes! Thou hast hallowed our joys as well as healed our sicknesses. Help us to realize that thou art still our guest, though unseen! Amen.

Thursday, 11th. Matthew 18. 1-6; 19. 13-15.

Home life centers around the child. The mating instinct is a holy thing, and its fruitage is the coming of children to challenge parenthood, to sanctify love, to discipline and train the soul, to awaken a deeper consciousness of the wonder of the fatherhood of God. To understand a child, to so live that a child will learn to love, respect and trust him, is the crowning glory of manhood.

What is it that characterizes the normal reception of a child into a family? Is it not, first, an attempt on the part of all to identify themselves with the child, to speak its language, to share its pleasure, to rouse its joy? Is it not to shew compassion to the child in its griefs, and to turn its tears into laughter? In the devotion of love parenthood comes to its crown.

The picture of Jesus fondling little children and rebuking those who had ceased to realize life in terms of childhood brings to us once more a vision of home life. The tendency to regard children as an intrusion, an interference with the business of men, is with us still. We think that nothing should interrupt what we are pleased to call the feast of reason and the soul of wit. Children get into the way, and distract us when we are enjoying our conversations and arguments. We imagine that life can be on an elevated plane if we are free from encumbrances. As a matter of fact, we shall never discover the treasures of the soul, the significance of the spiritual, until we are willing to take the hand of a little child and let it lead us where it will.

Dr. C. S. Thoms says: "The home, whether of rich or poor, is our most important social institution, and the most important task of the home is the training of children. The importance of the home for society-building lies in the fact that it is society in embryo. All the character qualities developed in children, such as truthfulness, sincerity, honesty, industry, unselfishness, or their opposites, and all the attitudes of life, such as love or hate,

obedience or disobedience to authority, reverence or irreverence, are carried from the home into society and determine its character. A self-willed child will become a domineering man, a selfish child an exploiting man, a disobedient child a law-breaking man, and so on. The training of children, usually regarded as a family affair, is in reality a social concern. Every child, though trained in the family, is trained for society."

Our Father, from whom every family in heaven and earth is named, we thank thee for the love of husbands and wives, of parents and children! We invoke thy blessing on our homes. May our dear ones know thy love! Amen.

Friday, 12th. Matthew 12. 46-50.

There is no situation more distressful than that of finding those who dwell beneath the same roof, and to whom we are bound by ties of affection, utterly unable to understand or appreciate our ideals. Jesus has made the tragic discovery that his own kinsfolk have accepted the judgments of the prejudiced and are imagining him acting in an extreme and irrational manner. There is not the slightest warrant for thinking that these were not natural brothers and sisters of Jesus. When the truth is forced upon him that his own family would interfere with his effectiveness, he does not hesitate to claim a new alignment based upon spiritual affinity.

There is undoubted truth in what Canon Masterman says: "The love that begins in home life is meant to expand in an ever widening circle. Family life becomes a hindrance to the soul's progress when it remains self-centered and exclusive. We need not love our own folk less because we are learning to love our fellow men better. Through family, tribe, and nation we are meant to reach out to humanity." The limitations of family ties is not always recognized. There are higher laws to which we must conform.

Whilst recognizing the searching character of the Master's words, we must not fail to appreciate their tender significance. In times of crisis, when fidelity to our ideals seems to separate us from our fellows, it is blessed to hear him say that those who hear the word of God are his brethren. And if it appears as though our fidelity may ultimately lead us to a cross, we have the encouragement of knowing that there is at least One who will not be ashamed to call us brothers and to acknowledge us before his Father in heaven.

Make us unselfish in our love, we beseech thee, O Lord! May we be able to think of others! As thou didst love the world, so may our love be free from prejudice! Teach us to become a blessing! Amen.

Saturday, 13th. Luke 9. 57-62.

These are hard sayings. If Jesus has assumed the estate of a homeless wanderer it is because he has undertaken a task for men which seems to him to be supreme over all other considerations. And he affirms that there are obligations in life so superior that all ordinary ties must be reckoned as though they did not exist. For this reason we must not act simply on impulse.

Ross describes the first man in the story as an enthusiastic, impulsive type of character. "Here was the sanguine temperament which did not dream of obstacles, and did not see afar off the shadow of the cross upon the hill." Jesus challenges him to a high service, that of saving men's lives. If embarked upon it must be followed at all costs. Jesus does not regret his own election of the cause. Far from it! His meat and drink are the doing of the Father's work. He has espoused a high title, that of the Son of man. To be worthy of it, home and comfort must be accounted as of secondary importance.

In the second case an interesting question arises as to whether this man was one known to Jesus, who had gone so far with him in his holy ministry, but who had begun to feel that the task was irksome, and even dangerous. Jesus challenges him, and receives an excuse that domestic sorrow is holding him from the mission. Was the father actually dead, or was it an excuse of this nature, "My father is getting old: we cannot have him with us much longer. I feel that it is my duty to stay near home, in case I am needed"? I fancy this was the actual situation. Jesus would not have minded a delay of a few hours, but this was more serious, and shewed a frame of mind which interferes with noble living. Such an excuse shewed that spiritual vision and loving passion for the highest were deficient. It was a stern rebuke, and must have been deserved.

The third case is that of a man who fails to appreciate the highest when he sees it. He is sympathetic toward the way of Christ, but has not the will or courage to break away from his moorings. A man who is uncertain or indefinite in aim is likely to fail in critical moments. To fail in one's work is bad enough, but to fail in one's self is a tragedy. And this is what the Master's rebuke reveals of this man's peril. "Lord, I will follow thee but. . . . There are wills so obstructed and entangled by buts that they will never nerve themselves to any great endeavor."

Our Master, deliver us from fear of man that bringeth a snare! Help us to choose thy ways and to be loyal to them! May all our interest be subordinated to the task of following in thy steps! Amen.

Sunday, 14th. Luke 7. 11-15; John 11. 18-44; 19. 25-27.

Every family must submit to the scythe

of the grim reaper. Love is fraught with pain. Sorrow brings its own challenge to the heart of Jesus. When he encountered the funeral procession in Nain he did not have to be approached by anyone in order to shew his understanding sympathy. He took in the situation at a glance. No one had ever imagined that such a situation was possible of relief. The story has its place in the Gospel record for this reason, among others, that the Christian church might know what was the reaction of its Lord to sorrow. If we are to be like him we must get under the load of those who are grief-stricken.

That which Jesus accomplished in the home of Bethany was a sublime miracle without parallel in history. In referring to it I want to emphasize the fact that these people were surrounded by sympathizers. Their home counted for a great deal in the life of the community, and when the brother was taken all the neighbors came to shew their grief. True, it was impotent grief. Its theories as to the resurrection in the last day could do nothing to stem the tears of today. When our faith rises no higher than a dogma it can do little for men. When we can come to those who mourn with words of eternal life as an immediate possession we take the bitterness out of grief. This was the first thing that Jesus did at Bethany. He revealed himself as the resurrection and the life. The power of eternal life was an immediate possession, and this power he sought to convey to Martha and Mary. We need to make sure of it in anticipation of our own need. Sooner or later it will be upon us. It comes through a life spent in fellowship with God, and built on faith in Jesus Christ the Son of God. We need it for ourselves, and there is no greater service possible for others than to make it theirs.

The third passage brings this idea to my mind: Jesus is not so distracted with his own sorrows and anguish that he cannot think of what is happening to those around. He feels for others, and seeks to plan for their peace. Many dying men are distressed if their parents or wives are not secured against financial difficulty when the hour comes for them to die. Greater than all else is the need for human love and succor. This Jesus tries to secure for his mother. Her other children might be trusted to guard her from financial embarrassment, but her poor bleeding heart needed something more. The man who was Jesus' intimate was given and accepted the sacred trust.

Our Saviour, we are comforted by the recollection that thou knowest our griefs and bearest our sorrows! Give us courage to carry our load! Help us to sympathize with those who are in trouble! May we learn how to lead them to God! Amen.

WHAT JESUS THOUGHT ABOUT FRIENDSHIP.

Monday, 15th. John 15. 13-15.

It may be that some of the passages which we have been studying have made us imagine that Jesus was aloof from the ordinary ties of friendship. A man who can set on one side the ties of kinship, who can claim that a cause may be so holy that all other interests must be subordinated to it, seems to live in a world apart. It was not so, however. By word and example Jesus calls us to the highest and most intimate relationships.

Here he speaks of a love that is prepared to pay the uttermost price,—ready to die for those on whom it is centered. The ideal friendship is such as he evinces. What are its underlying principles? It demands the highest in character from those on whom it is lavished. It respects their manhood, it believes in their integrity. It does not demand that they shall be men of equal position, power or attainment: it recognizes that there are distinctions in rank, in authority. Nevertheless it respects the objects on whom it is centered in such wise that it shares with them its purposes, its ambitions, even its hazards and risks. It looks for sympathy, understanding and co-operation. Having revealed all, it assumes the right to demand all. It asks from those on whom it is centered that they will live on a high plane of self-mastery, self-control. It believes that they will be willing to give the utmost to the highest. It demands that their lives shall be fruitful lives, generating in others like thoughts, purposes, ideals with themselves. If the effect of his gift of himself to them is an incorporation of their lives into his own, so that the motives, powers, compassions which burned in him were made to be the impelling forces in their souls, he expected that the effect of their contact with others would be to produce like purposes in them. If they have become his intimates it was not because they obtruded themselves, but because he discovered them. He had sought them out. His friendship was a selective friendship. It chose others because it believed that they had capacities for high and holy service, that they were capable of sharing his motives and co-operating in his plans for redeeming the world.

Is there not in all this a challenge to us? On what are our friendships based? Let us go over the names of those with whom we fraternize. Why do we visit them? Why do we talk to them about our beliefs, our ideals, our mission in life? Are they encouragers of our joys? What is it we are demanding of them? What tasks have we undertaken together? Even when thinking of the most intimate of all ties, those of home, what are the foundations of our families? Is there any distinguishing

interest or purpose for which we stand in our community?

Our Lord and Master, we are amazed at the generous confidence which has led thee to call us friends! We pray for loyalty. Help us to understand and to sympathize with thy purposes! Amen.

Tuesday, 16th. Luke 11. 5-13.

An understanding of man at his highest is a pathway leading to the heart of God. "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Jesus does not hesitate to make the intimacies of life analogies of the character and work of God.

He is speaking about prayer, prayer arising out of the extremities of need, prayer in the emergencies of life. He says true friendship can always assume such an appreciation of its immediate circumstances that it can knock at the door and disturb the slumberer without evoking resentment. Its problems are shared. Friendship is a yoke which binds the strength of two to the burden of one. Friendship is not wearied by reiteration of need. It may, indeed, deplore the interruption as untimely or inconvenient, but for that reason it will not refuse the aid that it has in its power to bestow. It will appreciate the circumstances which have impelled the suppliant to come at an unseemly hour.

We shall never learn the truth about God nor the fulness of blessing which communion with him will bring until we learn to give ourselves to others and to interpret the souls of others through their highest emotion. Mere acquaintanceship will never initiate us into the rich fulness of life. Most of our human contacts are casual. We neither give nor take. If we entertain, it is because of a social obligation. If we foregather, it is to play or to discuss some subject in which we have a momentary interest. The merging of life in its aspirations, its problems, its loves, and its griefs, is but little known today. Try to count the number of people who would knock at your door at an inopportune time and appeal to you confidently for help: are they not few?

It was because Jesus gave so much to others that he demanded from others. It was through his own uncalculating devotion to human need that he was able to speak such high and holy words about the fatherly love of God. We shall interpret life in its fulness when we learn to serve without stint.

O God, who givest us all things richly to enjoy, we pray for confidence as we approach unto thee! Give us urgency in prayer! May our brother's need constrain us to come to thee! Thou lovest all, and thou wilt share our desire to succor him. In Christ's name. Amen.

Wednesday, 17th. Luke 15. 1, 2; 7. 36-50.

In our study of the life of Jesus we must not fail to observe his intimacies. He consorted with all types of people. One day he is dining with a Pharisee whose life is wrapped round with ceremonialism, and another day he attends a banquet of all the publicans and notorious people. In Jerusalem he is honored with a visit from a ruler among the Jews, in Jericho he openly announces himself as the guest of a publican. If Jesus is a man of prayer, he is also a man of the social board. He attends weddings, and uses them as illustrations of august themes. He listens to the music and observes the dancing feet of those who are having a festive hour, and sees in laughter an index to something profoundly spiritual.

His popularity among publicans and sinners became a matter of public comment. Their presence was not an intrusion. He welcomed them, and entertained them. His intimacy with them exposed him to criticism, but from criticism he did not flinch. In being friendly with such people he did not descend to their level, but raised them to his. And it was because he was so natural and yet so challenging that they responded to him, and felt the attraction of his presence. How great that attraction was is seen in the fact that a sinful woman dare brave the scorn and censorious judgment of a Pharisee in order to express the surging emotion of her soul to him who had challenged her to penitence and to hope of spiritual redemption.

In nothing is it more necessary that we should study the example of our Master than in our social hours. At the festive board and at the dance it is so easy for us to forget the high challenge of the spiritual. In calling attention to it I am not suggesting that Christian people should be always intruding pious conversation on those whom they meet at dinner, but I am suggesting that we should so live and act that those whom we meet will recognize that for which we stand, and seek us out in the hour when their hearts crave the peace and the forgiveness of God.

Our Father, guard us from forgetting thee in the midst of our social engagements! When we are amusing ourselves, when at our clubs and societies, when entertaining or being entertained, may we be witnesses for our Lord! Help us to behave as thy children, and as followers of Christ! Amen.

Thursday, 18th. Luke 8. 1-3; 10. 38-42.

These passages afford an interesting side-light on the friendships and loyalties established between Jesus and women.

The first scene discloses the Master at work in the towns and villages of the north. As he moves from place to place accompanied by the apostolic band, he is shown as being accompanied by certain

women of property, who were among the most substantial financial supporters of his mission. Each woman was bound to Jesus by ties of gratitude. He had found her suffering from physical and nervous disorders, and had healed her. The fact that Mary Magdalene had been delivered from seven demons does not imply that she had been a woman of evil life. The Christian church ought to be ashamed of the stigma which it has placed on her character. Mary Magdalene was a woman of beautiful character. Her loyalty was seen in the garden on the morning of the resurrection. The most wonderful word ever spoken by holy lips to a human being was spoken from within the veil to her. She received the commission of the Master to go with tidings of the empty tomb and the message of intimate relationship such as death could not sever.

The second scene centers in the neighborhood of Jerusalem. Bethany was a suburban village, some three miles away from the Holy City, and close to the Mount of Olives. Martha was in charge of the house, and from John 12. 1-3 we learn that Mary and Lazarus lived with her. The attitude which Mary assumed towards the Lord shows that she was of an inquiring mind, and that he was treating her as one of his pupils or disciples. Martha's love for Jesus was equally intense, but her attitude of mind was entirely different. Life for her meant action, love must find a channel of service. Yet her love had an intensity about it which roused her to jealousy that Mary should be hearing so much whilst she had to absent herself in order to prepare a meal. She had evidently become so irritated as to feel a touch of temper even toward her Lord.

I have never been able fully to understand the meaning of the clause, "but one thing is needful." The best manuscripts have a reading which was adopted by the revisers when they placed it in the margin of their text, "but few things are needful, or one." I have the feeling that Oriental courtesy would restrain Jesus from reflecting in the slightest way on the hospitality of his hostess.

O Lord, we are grateful for thy presence in our homes! Teach us how to live together! In our eagerness to meet with thee may we not forget our duty to our families! Deliver us from fault-finding, and make us kind and forbearing! Amen.

Friday, 19th. Matthew 17. 1-13.

Such an experience as Jesus was passing through at the time he sought the solitude of the Mount of Transfiguration could not have been shared with others unless they had been more to him than mere disciples. Great leaders are often solitary men. They may have their advisers or their confidential agents, but the hopes and fears which

agitate their minds are usually kept from the prying eyes of men.

Jesus was coming to a crisis in life. His journey to the mount was not in order that he might display a prodigious wonder before the astonished gaze of men, and so convince them that he was divine: he went to the mountain to pray, to face his problem, to count the cost of his mission, of redeeming the world. He saw what his disciples could not see, and what might easily affright them and cause them to turn away if they knew. And yet he felt that he could not go through with the problem without their presence and support. Not all of them could be trusted, but there were three to whom he turned.

Friendship demands high honor from those on whom it is bestowed. It must be able to trust when the storm clouds lower, when disaster is seen to be inevitable. This was the friendship Jesus gave, and also demanded. Jesus dared to invite his friends into the holy place. It was while he prayed that he was transfigured before them. If the impulse which led him to call the Twelve at the first was in order to have men whom he could trust near him, how deep must have been the confidence which led him to take three men with him on this hallowed day!

It is interesting to note that the story of what happened does not seem to have come from either John or James. Peter felt its significance long years after, and referred to it as a challenge to a transfigured life. Paul seems to have gained an insight into the spiritual significance of it, for he speaks of our being transformed, changed into the same image.

If human nature is capable of sharing such experiences, there must be in it wondrous latent possibilities.

O God, help us so to relate ourselves to Christ that the glory of his face may radiate our being! May the Spirit of Christ fill us and reflect from us! May we so live that when others meet us they will think of him! In his name. Amen.

Saturday, 20th. Matthew 26. 14-16, 36-46.

If friendship is capable of sharing the highest, it is also capable of sad and ignominious failure in critical hours. It can betray in order to win a personal advantage; it can use its power to secure favors for itself; it can repudiate a relationship in a dark and difficult hour; it can refuse to keep watch in an hour when love lies bleeding.

There are many sad incidents in connection with the closing days of our Lord's life, and their sadness is none the less because he saw what was happening, and exposed its baseness before it was expressed in deeds. Indeed, so weak and treacherous is the soul of man that even when its shameful weakness has been exposed, it

still persists in the wickedness. We see such things happening today when men are under the domination of some passion, but it is appalling to think that good men are capable of like evil even when the light of heaven is exposing their danger.

Stalker has a searching passage in his "Imago Christi": "While we estimate the value of friendships we enjoy by their influence on us, it is no less important to remember that our own conduct in the relationship has to stand the same test. Is it good for my friend that I am his friend? In the maturity of his fully formed judgment will he look back on the connection with approval? At the judgment seat and in eternity will he prize it? A man will hesitate to answer these questions, but surely there is no object worthier of intense desire and earnest prayer than that our friendship to him we love may never pull him down, but help to raise and sustain him. Would it not be a prize better than any earthly distinction if in the distant years, when we are old and gray-headed, or perhaps beneath the sod, there were one or two who could say, 'His influence was a redeeming element in my life; he made me believe in goodness and think highly of human nature; and I thank God I ever knew him?'"

Our Father, we do not understand the weaknesses of which we are capable, but we do know that fear leads us to do strange things, and covetousness perverts our judgment! Deliver us from fear, from greed, from conceit! Help us to walk humbly with thee! Amen.

Sunday, 21st. John 21.

The various narratives of the appearances of the risen Christ are most suggestive as to his friendships. The manner of his greeting Mary Magdalene, saying, "Go unto my brethren," is wonderful when we remember that he is speaking from the other side of death, and that those to whom he sends are men who have not behaved very nobly in the hour when he needed their support. Death could not kill the loyalty he had for them. Their failures were not equal to his love. He could shew a friendship which was on a different plane from theirs. Not only are they his brethren, but the God of whom he had borne witness, and who has brought him from the dead, was their God as well as his God, the Father into whose hands he had committed his spirit was their Father. Or again, the intimacy he displayed in meeting and helping the two men on the way to Emmaus, and the still finer generosity he displayed to Thomas in the midst of his doubts give us a revelation of the range, permanency and purity of friendship which has a religious basis.

I know of nothing quite so wonderful as

the concluding story of John's Gospel, in which the distracted disciples have found themselves again in Galilee, and have gone on to the Lake to spend the night in fishing. I do not think it was a tendency to abandon the ministry to which they had been called, but rather one of those periods in the life of a group when they have to recover their tone, to discover the responsibility of the present hour, to learn that the cause must go on even when the greatest leader, the Lord Himself, has been withdrawn. Just what the night had done for them we shall never know. Anyhow in the dawning they are greeted, challenged, addressed as children, a term shewing the depth of affection which death could not kill, and invited to a meal the most wonderful ever prepared, for he himself had arranged it all.

When do we get beyond the range of friendship? Does it persist beyond the grave? If he is the revealer, it most certainly does. If so, with what reverence ought we to prize it, and with what care we should guard and train it, that it may be centered on worthy objects and productive of the noblest and holiest ends!

Our Master, who art the same, yesterday, today and forever, teach us the meaning of life! Help us to enrich the souls of others! Show us how to keep our loved ones in eternal communion! Amen.

WHAT JESUS THOUGHT ABOUT SOCIETY.

Monday, 22nd. Matthew 11.16-19.

It used to be common for good people to speak of the difference and distinction between the church and the world. Was the distinction valid? We know that there is a difference between people. Wherein does it lie? Is it to be found in their different ways of eating and drinking? Is it found in a difference in amusements? What is the difference between a pack of cards consisting of diamonds and clubs, etc., and one of varied figures, including a very fat man and a man with a snake in his hand? What is the difference between a game of musical chairs and a one-step dance? We know that the world is supposed to indulge in the one and Christians in the other, but why?

Jesus talks about dancing, and does not condemn it. He refers to his own habits in contrast with those of John the Baptist, and declares that he is on the side of those who are not austere. John was a man who did not indulge in this and that. Jesus mixed with people at their parties and banquets. Was John more religious than Jesus? The critics thought that he was, but as a matter of fact Jesus was the spotless Son of God. It is obvious that the difference between the world and the church must be sought elsewhere. It is not

what we do, but why and how we do it that reveals our virtue or vice.

This attitude toward amusement and social life is part of the revelation of Jesus as to what is goodness, and what are the foundations on which society is to be built. What I have said is not a vindication of dancing or an argument for the throwing down of barriers between people. The dances Jesus was referring to were not vulgar, they had nothing of the promiscuous about them. I believe that most of our Christian protests against worldliness in amusements are well founded. What I wish to emphasize is that Jesus lived a happy life, he understood people in their emotions. He did not suspect them because they were happy. He looked beneath the surface. He resented the low treacherous thought, the impure desire, which might lurk in the mind of an onlooker. He demanded purity in the inward parts.

If people have clean hearts, humble minds, kind and generous sympathies, if they are in the world to help and to save the world, you can safely leave them to form their own habits and organize their own amusements.

O God, teach us how to live! Guide us in the formation of our habits! In our joys and our pleasures may we have thee in view! May we live to thy glory! In Christ's name. Amen.

Tuesday, 23rd. Luke 11.37-44.

This is an amazing scene. Jesus has accepted an invitation to breakfast. He shews himself indifferent to certain ritualistic practices which were common among the high churchmen of his day. They carried the matter so far that between courses they would go through their ablutions. Because Jesus shewed indifference to the practice he was criticized. His reply was quite severe. He said it was possible for such acts to cease to be a sign of sincerity in religion. Indeed, they could become a cloak for the worst kind of hypocrisy.

The ritual of religion and the fruit of religion are not to be discovered by the externalities of life. If a man's soul is not reverent, if a man does not give of the true riches of the heart, he is not really dispensing charity. A good man will give thought, love, real attention to the needs of suppliants, and not simply toss coins to them. As a matter of fact, many scandalous things were being done by men who were leaders in the development of ritualistic practices. They were actually extortioners of such a character that much of the poverty which was crying at their gates was due directly to their rapacity.

So serious is the scandal he reproves that Jesus feels constrained to go further and charge the men of the class to which his host belonged, with giving punctilious re-

gard to matters like tithing, while, as a matter of fact, in social life they were utterly indifferent to matters of right and wrong, and did not dream of shewing genuine love to those with whom they had associations. The duty to express love to God by loving their neighbors they were persistently forgetting. Their lives were pitfalls, into which men stumbled without suspecting that any danger lurked within them.

I say this is an amazing scene, and that because it was not the way of Jesus to speak harshly. He was a popular guest. All sorts of people were eager to have him in their homes. But when after an invitation such as this he finds himself subject to censorious judgment over a matter of such insignificance, he naturally feels challenged to deal with the whole hypocrisy. Note, however, the demand he makes on good men to live worthily in society, and to express pure religion and undefiled by visiting those in affliction and keeping unspotted from worldliness of attitude.

Almighty God, teach us to be sincere! May our lives demonstrate the reality of our faith! Deliver us from the love of money! Teach us to be kind! In Christ's name. Amen.

Wednesday, 24th. Luke 14. 1-24.

Jesus was a frequent guest in the homes of Pharisees. It was a custom among the Jews to give banquets on the sabbath. These banquets might be given to large companies of people, their singularity being the presence of cold dishes only.

On this occasion the host was a man of considerable prominence, and there were many guests. As the company assembled, a man appeared who was suffering from dropsy. The moment the company became aware of the man's need, which had prompted him to appeal to Jesus, they assumed a critical attitude. The Master took matters into his own hand, and asked whether it was lawful or not to heal on the sabbath day. He proceeded to show how illogical their prejudices were, and then displayed his contempt for them by healing the man and dismissing him.

The time for the feast having arrived, the guests began to choose their places with little regard to courtesy. Indeed, the spectacle was so outrageously vulgar that Jesus felt constrained to rebuke them for it, and then turned to the host with words of kindly counsel, advising him henceforth to ignore the claims to entertainment on the part of such men as were then present, and to devote his time and thought to the entertainment of those who were less fortunate, and who had no ability to recompense him for his generosity.

From this story as well as an earlier story we notice that Jesus had a fine sense of courtesy. He recognized that good

manners are essential to respect. He had a contempt for the insincerities which characterize much in social life. He regretted misplaced generosity. He would have the man of means who has kindly impulses express them in such fashion as to bring blessing on himself. He saw and he resented the pettiness and ugliness which are frequently displayed in the way people receive invitations to hospitality.

Erdman says: "Luke pictures our Lord not as a severe ascetic, but as a man of human sympathies and social instincts, mingling freely with his fellowmen, worshipping with them in their synagogues and eating with them in their homes. . . . Jesus did not mean literally to forbid inviting the rich guests to our homes, or to insist that all feasts must be confined to paupers, but to teach that no service is to be rendered with the mere hope of personal gain."

Our Father, if we have grown bitter and cynical with life we pray for deliverance! When men spurn us and treat our highest service with contempt, help us to remember the word of Christ, that we must be perfect as our Father in heaven is perfect! Amen.

Thursday, 25th. John 2. 1-11.

There are many interesting problems surrounding this story of the marriage at Cana in Galilee. It is quite possible that the family of Jesus had moved to that city, and that Mary was really the president of the home. The exhaustion of the supply of wine was brought to her attention. She assumed the right to give direction to the servants. Reference to the ruler of the feast was really to a steward who was appointed to superintend the arrangements. The generosity which characterizes the command of Jesus to have the six large earthenware jars filled with water occasions surprise, for the people had already been feasting for a considerable time, yet he now provides a hundred gallons of new wine for them to drink. In considering the lavish nature of the supply we must not fail to notice that the whole incident left a profound impression of goodness and of power. Jesus entered society to enrich and refresh the souls of those with whom he came in contact.

Stalker says: "Jesus could go into society not only without striking his colors, but for the purpose of displaying them. So completely was his religious character the whole of him, and so powerful and victorious were his principles, that there was no fear of any company he might enter obscuring his testimony for God. And he lent his followers the same power. He filled them with an enthusiasm which wrought in them like new wine. They moved through the world with the free and glad bearing of wedding guests, and therefore wherever

they went they gave the tone to society: their enthusiasm was so exuberant that it was far more likely to set others on fire than to be extinguished by worldly influences."

Our Master, thou delightest in making people happy! Thy message to men is one of blessedness. Help us so to live that joy may become our constant possession! Give us the merry heart! Amen.

Friday, 26th. Matthew 14. 13-21.

Eight different times do we read that Jesus saw in the multitudes objects so pathetic in their lack of guidance that he trembled with compassion. Life was so full of pitfalls. Dangers existed on every hand. Humanity needs guidance and protection. Its ignorance, its thoughtlessness, its weakness appeal to him.

Look at the scene presented in this passage! Excited by the rumors concerning the wonder-working power of Jesus and also the charm of his eloquence, the far-reaching nature of his claims, the possibility that he might prove to be the long expected Messiah, had so stirred their emotions that the people had lost all sense of proportion, and had flocked to him in the desert without any provision for either food or sleep. The day is so far spent that it seems to the disciples to be imperative that the people should be dismissed. They accept no responsibility for the crowd. Jesus, on the contrary, feels a challenge in their presence, and determines to succor them to the utmost of his power. His relief of human distress is made a matter of religious service, he turns his helpfulness into a sacrament, the bread which he provides for their sustenance he first blesses in the name of God.

Horton says: "The power of Jesus over matter, creating as well as controlling, cannot be to us an evidence of his nature as it was to those who saw it; rather, his nature is to us the evidence for that other power, the ground on which we are able to accept the present incident and the still more wonderful one which follows in the stilling of the storm."

Stalker says: "On the two occasions when Jesus fed the 5000 and the 4000 he acted as entertainer on a colossal scale. It was a character in which he was thoroughly himself, for it displayed his consideration for the common wants of man. Spiritual as he was, and intent on the salvation of the soul, he never undervalued or overlooked the body. On the contrary, he recognized on it the stamp and honor of its maker, and he knew quite well that it is often only through the body that the soul can be reached."

Our Master, we thank thee for thy understanding sympathy, and for the readiness to help! Help us to feed on thy Spirit until we become strong in goodness and mercy! Amen.

Saturday, 27th. John 13. 1-15.

The feeling which Jesus has evinced on other occasions when he has seen any absence of courtesy expresses itself again when he meets his disciples. He was aware of the discord among them, and had seen something of their sullen mood. In face of all that was upon his mind he might have expected that they would have been eager to help him, and to minister to his comfort. After the journey his feet would be hot and irritated, but none of them thought of the Master's need. It was left to him to think of their need, and to minister to it.

One of the group awoke to the shame of what they had done, and protested against the service which his Master had undertaken. Jesus insists on going through with his ministry, and then exhorts them to a careful consideration of the necessity which is on their brethren, and to minister to it. We must not allow our brother's weakness to hinder our effort to relieve his distress.

But after all, the most important social event of that hour was the act of instituting what came to be known as the "Agape," the love-feast of the early Christians. Men were not ready for the holiest of all services until their hearts had surrendered themselves to love. The Passover was a sacred memorial of redemption from slavery, of succor in the time when death was knocking at the door of thousands of homes. From this time forth it was to be superseded by a holier feast, a remembrance of a body broken and of blood shed for the remission of sins, blood not of lambs but of the Son of God. Such an event is for pure souls, for men of love. So Jesus would first have men remember his love as an enduring love, then in the recollection of it take steps to express love for each other.

O Lord, teach us thy way! If through fear or pride we have failed to serve our fellows, do thou forgive us! May we become like thee! Amen.

Sunday, 28th. Luke 19. 1-10.

Society is made up of many elements. If Jesus could find pleasure in watching a folk-dance in the market place, if he could delight in giving joy to a party at a wedding, if he could think about the necessity of a hungry crowd in the desert, if he accepted invitations to breakfast with influential people, and also to banquets attended by large groups of the most influential leaders of the city, he could also do a most gracious thing such as the public recognition of a man who was criticized, and indeed treated with contempt, by his fellows.

My heart warms to Zaccheus. He was so fine in his enthusiasm. He wanted to see Jesus, and was prepared to throw dignity to the winds in order to do so. When

at last he receives recognition, he discloses a heart full of generous impulse. There is nothing he will not do to make himself worthy of the honor done him by this public recognition of his worthiness. Any man who could publicly avow so generous a purpose as this was a great man.

There is a good note by Adeney which I should like to quote: it is on verse 8. "This may mean that Zacchæus was in the habit of practising the extraordinary generosity he here describes, but more probably his words indicate his intention to do so. The present of the verb is used to indicate that he has formed the resolution. He speaks of giving half his goods, not half his income, as though contemplating a distribution of his property. Besides, the reference to restoring fourfold what is wrongly extorted could not apply to a constant habit. Nobody would make extortions at all under such circumstances. Lastly, it is less likely that Zacchæus is boasting of his settled habits than that he is proving himself a new man at the coming of Jesus to his house."

Our Saviour, we thank thee that even when the multitudes throng about thee thou art able to discover the individual in his need! We praise thee that when others criticize thou comest to bless. Touch our souls, that we may become all that grace can make of us! Amen.

Monday, 29th. Matthew 26. 6-13.

A certain mystery seems to haunt the home at Bethany. Was Simon away from the home, exiled because of his leprosy, or was he the leper whose healing is recorded in chapter 8. 1-4? It is interesting to guess at such things. Whatever may have been the occasion for the first meeting of Jesus with the family at Bethany, a deep affection had sprung up between him and them, and it is not surprising that he should have sought the quiet restfulness of such a home before embarking on the last stage of his conflict on behalf of the redemption of a sinful world.

I choose the story now to illustrate two points.

First, the significance of social acts which express beauty, fragrance, kindness and courtesy. Human life is enriched by the expression of generous emotion. The anointing of the Master's feet with an alabaster cruse of ointment might expose Mary to censure from the unthinking and the churlish, but Jesus recognizes the importance of the finer emotions and instincts which prompt us to a love of the beautiful, the good, and the true.

Secondly, it is a mistake to imagine that a generous outpouring of love for a teacher and servant of God and man involves indifference or neglect of the poor. The heart of Christendom is expressed alike in the noble cathedral and in the hospital,

orphanage, and school. The men who build churches are also the men who found orphanages. The criticism of Judas did not arise from virtue. He had deliberately cheated the poor whose cause he now appears to champion. The Master who had come to preach the gospel to the poor is about to be betrayed by the censorious critic.

Stalker says: "Where love was, he would not have it controlled. When his gentle disciple, Mary, poured her costly treasure on his head, and brought down on herself the reproaches of narrow hearts that grudged the extravagance, Jesus defended her against the pretended champions of the poor, and insisted on love having its way."

O Lord, make us generous of soul! May we do beautiful things in a beautiful spirit! Teach us how to serve thee, and glorify thyself in us and through us! Amen.

Tuesday, 30th. Luke 24. 29-31, 41-43.

These appearances of the risen Christ bring to our notice another aspect of his social contact. He finds men in intellectual, ethical, and spiritual distress. Part of their trouble arises from the fact that their lives have no perspective. They have not taken cognizance of the significance of history. Undoubtedly they had read the Scriptures, but they had never applied their minds to a consideration of the vision of the prophets as though it had any bearing on reality. The Master met them in their walk, sat with them at the table, charged his acts with sacred meaning, and in a moment their eyes were opened, and they saw that which turned their doubt into triumphant faith, their despair into invincible courage. What he did for the disciples on the way to Emmaus he also did for those who were assembled in the upper room.

There are problems in connection with the resurrection of Christ which it is utterly impossible for any man to solve. How our Lord could eat in his resurrection body is a question which no man can answer. Yet there is no doubt about the unanimity of the testimony concerning the resurrection which was borne by the disciples, nor about their adoption of a way of living which arose directly out of their faith in the reality of the resurrection. Both Luke and John agree that Jesus drew near to his disciples in social acts, and also that he made it his business to open the minds of his followers to an understanding of the spiritual significance of the testimony of the prophets concerning the meaning of vicarious suffering and its relationship to the remission of sins.

Our Master and our Lord, we rejoice that thou art with us always! Thy presence brings comfort. Thou changest our lives by thy mighty power. Help us to serve thee faithfully! Amen.